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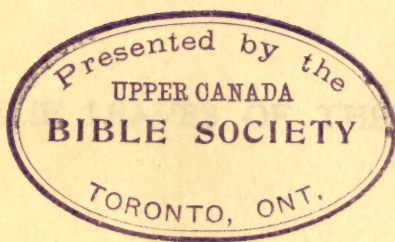
# THE LEAVES OF THE TREE

BY  
2370  
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1906/07

A POPULAR  
ILLUSTRATED  
REPORT OF  
THE BRITISH  
AND FOREIGN  
BIBLE SOCIETY  
1906-1907



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THE LEAVES OF THE TREE







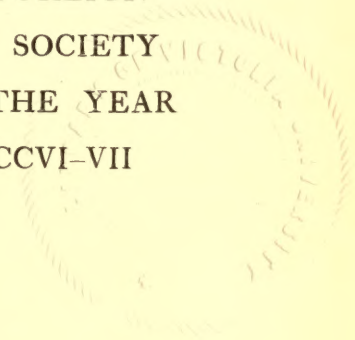
**THE OLDEST SURVIVING CEDAR ON MOUNT LEBANON.**

*Photo by Dr. Van Dyck, Beyrout.*



# THE LEAVES OF THE TREE

A POPULAR  
ILLUSTRATED  
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OF THE BRITISH  
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FOR THE YEAR  
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## INTRODUCTORY NOTE.

*Except where otherwise stated the incidents and statistics in the following pages belong to last year's record. It should be noted that this period is reckoned to end on December 31st, 1906, as regards the Bible Society's foreign work; and as regards its home work, on March 31st, 1907.*

T. H. DARLOW,  
*Literary Superintendent.*

THE BIBLE HOUSE,  
*August, 1907.*



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# THE LEAVES OF THE TREE.

## PROEM.

*"The green book of the earth is open, and the four winds are turning the leaves."*—E. B. BROWNING.

In one of his characteristic moods the Autocrat of the Breakfast Table confessed to his friends that he had a most intense and passionate fondness for noble trees, and went on to relate how he had pilgrimaged to visit a certain giant elm in New England: "All at once I saw a great green cloud swelling on the horizon, so vast, so symmetrical, of such Olympian majesty and imperial supremacy among the lesser forest-growths, that my heart stopped short." Many of us can sympathise with Dr. Oliver Wendell Holmes in his emotion. There is something awe-inspiring about such a tree. Hardly any travel-pictures produce deeper impressions than those which give us glimpses of the towering eucalyptus in Victoria, or the enormous baobab in Senegal, or those mammoth Californian pines whose hoary age is counted

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not by centuries but by milleniums. Trees like those must be the oldest things alive in the world. We can understand our English poet when he venerates the Father of the Forest :—

*“What years are thine, not mine to guess!  
The stars look youthful, thou being by.  
Youthful the sun’s glad-heartedness,  
Witless of age the unageing sky.”*

Balzac has described in magical words the haunting, subduing influence of a forest. Even in this northern island we have explored “the savour and shade of old-world pine-forests, where the wet hill-winds weep.” We have discovered, when “the woods were around us, heaped and dim,” that we were standing unawares in the heart of things. And we have caught sight of the reason why primitive men gathered to worship in these glimmering aisles, and built their altars and listened for their oracles under some immemorial tree.

The mythology of our Norse forefathers made much of Yggdrasill, the mystic Tree of the Universe, which seemed to embody the life-bearing forces of nature ; its spreading foliage blended with the solemn clouds of heaven, and the Eddas pointed to the stars as fruit which hung on the mighty boughs of Yggdrasill. Kindred ideas and images recur in the legends and folk-lore of primeval races. We find a mysterious sacred tree figured among the most ancient emblems and sculptures of Egypt and Assyria, as well as in the remoter East. Nor can it be irreverent to consider these as unconscious illustrations of the symbolism of Scripture—where the Tree of Life stands in the midst of man’s first Paradise, and stands also on the banks of that pure river which makes glad the heavenly City of God.



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### The Function of Leaves.

Wise men tell us that in every plant the leaf is the most distinctive and essential part. For it is by means of their leaves that plants are able alike to exhale and to absorb—to effect that subtle interchange which is implied in all organic life. If we take the definition of a master among botanists, it appears that, physiologically, leaves are green expansions borne by the stem, outspread to the air and light, in which assimilation and the processes connected with it are carried on. Vegetable assimilation—the most essential function of plants, being the conversion of inorganic into organic matter—takes place in all ordinary vegetation only in the green parts, and in these when exposed to the light of the sun. Thus foliage is “an adaptation for largely increasing the green surface.” Plainly, therefore, nothing connected with a tree is more vital than the royal wealth of foliage which it flings out to meet the radiant energy of the sunshine. Indeed—as Goethe, with the insight of genius, was the first to discern—branch and flower and fruit have all originated as developments of the leaf.

Not only the firmament, but the foliage also showeth God’s handiwork. Where, for instance, in all His manifold creation, shall we find more strangely varied shapes than among the leaves? “Star-shaped, heart-shaped, spear-shaped, arrow-shaped, fretted, fringed, furrowed, serrated, sinuated ; in whorls, in tufts, in spires, in wreaths, endlessly expressive, deceptive, fantastic, never the same from foot of stalk to blossom ; they seem perpetually to tempt our watchfulness and take delight in outstripping our wonder.” Perhaps it is partly on this account that in the course of ages men have taken certain distinctive leaves as types to enshrine noble memories or express lofty ideals. Thus, the

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ancient poet was garlanded with bay-leaves and the conquering hero wore his wreath of laurel. In more recent days the shamrock stands for Ireland, and the maple-leaf has been adopted as the emblem of the great Canadian Dominion ; while, all the world over, the olive-branch is the eloquent symbol of peace.

### “A Green Thought in a Green Shade.”

And beyond this amazing variety of leaf-forms, we find a no less bewildering complexity about the foliage of an English oak or lime or chestnut. Who can count those innumerable translucent leaves which clothe a great beech with its summer garments of praise? What artist can do justice to their living masses and multitudes, as they lift themselves high above him into the balmy air?

“The leaves then at the extremities become as fine as dust, a mere confusion of points and lines between you and the sky, a confusion which you might as well hope to draw sea-sand particle by particle, as to imitate leaf for leaf. This, as it comes down into the body of the tree, gets closer, but never opaque ; it is always transparent, with crumbling lights in it letting you through to the sky ; then, out of this, come, heavier and heavier, the masses of illumined foliage, all dazzling and inextricable, save here and there a single leaf on the extremities ; then, under these, you get deep passages of broken, irregular gloom, passing into transparent, green-lighted, misty hollows ; the twisted stems glancing through them in their pale and entangled infinity, and the shafted sunbeams, rained from above, running along the lustrous leaves for an instant ; then lost, then caught again on some emerald bank or knotted root, to be sent up again with a faint reflex on the white under-sides of dim groups of drooping foliage, the shadows of the upper boughs running in grey network down the glossy stems, and resting in quiet checkers





*Photo by*

**AN INDIAN VILLAGE IN THE SELKIRKS.**

On the Canadian Pacific Railway

*Neville Edwards.*

## THE LEAVES OF THE TREE

upon the glittering earth ; but all penetrable and transparent, and, in proportion, inextricable and incomprehensible, except where across the labyrinth and the mystery of the dazzling light and dream-like shadow, falls, close to us, some solitary spray, some wreath of two or three motionless large leaves, the type and embodying of all that in the rest we feel and imagine, but can never see.”\*

Surely we are using no forced or unnatural comparison when we liken the Scriptures to the evergreen leaves of the Tree of Life, which are for the healing of the nations. For the wonder and glory of the Bible grow more and more unsearchable in proportion as we brood and ponder over its pages—just as the leaves of a mighty tree refuse to be counted or defined, and the greatest painter can only suggest their mystery and loveliness. And as foliage is “an adaptation for largely increasing the green surface” by which a tree exhales and absorbs and assimilates, so the power of God’s revelation becomes multiplied over the face of the earth, as His Gospel is adapted by translators into all the varied forms of human speech and spread abroad by distributors among all the scattered families of mankind. We need spend no more words in justifying the title which we have taken for this brief survey of the work of the Bible Society, which exists simply to put within each man’s reach God’s Message to him, printed in his own mother-tongue.

\* Modern Painters I. : 2 : vi. : 1

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### TONGUES IN TREES.

*To rescue souls forlorn and lost,  
The troubled, tempted, tempest-lost,  
To heal, to comfort, and to teach ;  
The fiery tongues of Pentecost  
His symbols were, that they should preach  
In every form of human speech.*

LONGFELLOW.

We have grown accustomed to hear of discoveries among the tombs and temples of ancient Egypt bearing on the dynasties of forgotten Pharaohs. It has been reserved for this last decade to unearth fresh testimony as to the language of the New Testament, out of what are described as heaps of waste paper and broken pottery, buried in the Egyptian sands and dating back to the centuries at the very beginning of the Christian era. The value of this new linguistic evidence may be best explained in the words of the eminent scholar who has done so much to make it available in English.

#### **The Greek of the Bible.**

“The Greek papyri of Egypt are in themselves nothing novel ; but their importance for the historical study of the language did not begin to be realised until, within the last decade or so, the explorers began to enrich us with an output of treasure which has been perpetually fruitful in surprises. The attention of the classical world has been busy with the lost treatise of Aristotle and the new poets Bacchylides and

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Herodas, while theologians everywhere have eagerly discussed new 'Sayings of Jesus.' But even these last must yield in importance to the spoil which has been gathered from the wills, official reports, private letters, petitions, accounts, and other trivial survivals from the rubbish heaps of antiquity.

. . . Lexical researches in the papyri and the later inscriptions proved that hundreds of words, hitherto assumed to be 'Biblical'—technical words, as it were, called into existence or minted afresh by the language of Jewish religion—were in reality normal first-century spoken Greek, excluded from literature by the nice canons of Atticising taste. . . .

"The new linguistic facts now in evidence show with startling clearness that we have at last before us the language in which the Apostles and Evangelists wrote. The papyri exhibit in their writers a variety of literary education even wider than that observable in the New Testament, and we can match each sacred author with documents that in respect of Greek stand on about the same planes. The conclusion is that 'Biblical' Greek, except where it is translation Greek, was simply the vernacular of daily life. Men who aspired to literary fame wrote in an artificial dialect, a would-be revival of the language of Athens in her prime, much as educated Greeks of the present day profess to do. The New Testament writers had little idea that they were writing literature. The Holy Ghost spoke absolutely in the language of the people, as we might surely have expected He would. The writings inspired of Him were those

Which he may read that binds the sheaf,  
Or builds the house, or digs the grave,  
And those wild eyes that watch the wave  
In roarings round the coral reef.

The very grammar and dictionary cry out against men who would allow the Scriptures to appear in any other form than that 'understood of the people.''' \*

\* *A Grammar of New Testament Greek*, by James Hope Moulton. Vol. I. (Prolegomena), 2nd edition. T. & T. Clark, Edinburgh.

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### **In the Vulgar Tongue.**

Who could have predicted that the very dust-heaps of the past would rise up and bear such convincing witness to the principles and the policy of the Bible Society? During this last twelvemonth the Society has recast its *Rules for the Guidance of Translators and Revisers*, and published them in an amended shape, laying fresh emphasis on the duty of rendering God's Book in the simplest, clearest, most familiar form of each of the languages of mankind. The Authorised Version of the English Bible is often described as being "in the vulgar tongue"—intelligible, as far as possible, to every English-speaking man, woman, and child, simple or learned. The Bible Society desires and endeavours that each of its versions shall be in "the vulgar tongue"—having the supreme merit that they speak in homely words so as to be understood by common people. The pages which follow will illustrate the difficulties which beset such an enterprise, and the extent to which by God's help these difficulties are being overcome.

### **Four Hundred and Nine Languages.**

When we consider the bewildering confusion of tongues, it appears wonderful that the Bible Society's list of versions now includes the names of 409 distinct forms of speech. The Society has helped to provide the complete Bible in 103 different languages; the complete New Testament in 98 more languages; and at least one book of Scripture in 208 languages besides.

During the past year EIGHT NEW NAMES have been added to this catalogue of tongues which are thus subdued to the service of the Gospel. The names are:—Nag-puriya, Dimasa, Hwa Miao, Bontoc-Igorot, Tunisian



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Colloquial Arabic, Ila, Tasariki, and Paama. To most readers, however, such unfamiliar names convey little meaning, and it will be of interest to explain briefly among what kindreds and tribes these strange languages are current. It may be said here that they represent translations needed for tribes among whom missionaries connected with the following organizations are already at work : the Society for the Propagation of the Gospel, the China Inland Mission, the Welsh Calvinistic Methodist Mission, the New Hebrides Presbyterian Mission, the North Africa Mission, the American Protestant Episcopal Mission, Gossner's Evangelical Lutheran Mission, the Bible Christian Mission, and the Primitive Methodist Mission.

### **Nagpuriya.**

This language is spoken to the west and south-west of Chhota Nagpur in the Bengal Presidency. It is described as a sub-dialect of Bhojpuri—a language which belongs to the same group as Bengali, the speech of Bengal, and Asami, the speech of Assam. Nagpuriya is the mother-tongue of about 600,000 people ; but inasmuch as it differs to no great extent from Bhojpuri, this version will probably reach a very large number of the twenty million people who use this latter language.

These folk form one of the fighting nations of India. They played a prominent part in the mutiny of 1857, and they still supply many recruits to our Indian army. They migrate to all parts of India, and many of them are found in the British Colonies. The great importance of making a version of the Gospel in this tongue is also shown by the fact that people in the same district who speak entirely different languages are now beginning to give up their own speech and are adopting Nagpuriya instead.

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The Gospel of St. Matthew has been translated into this language by the Rev. P. Eidnaes, of Gossner's Evangelical Lutheran Mission, in co-operation with the Rev. E. H. Whitley, of the S.P.G. This Gospel is a first instalment of the complete New Testament, and it illustrates our Society's policy of giving the Scriptures to every man in his mother-tongue. The Hindi Bible can indeed be used in this part of Chhota Nagpur, but only by educated people; it conveys little meaning to the ordinary villager. The Bible Society has therefore seized the opportunity of giving to these poor uneducated folk the Word of God in Nagpuriya, the language of their hearths and homes.

### Dimasa.

The word Dimasa is said to mean *the people of the Great River*. It is the name of a tribe inhabiting the hills of Assam, between the Khasi and Jaintia hills and the hills of Manipur. The "Great River" spoken of in this name may be the Brahmaputra; if so, it probably shows that these people of the Great River had their original home on the banks of the Brahmaputra in the Valley of Assam, before they climbed the hills to their present habitat. Another name for this Dimasa language is *Hills Kachari*—to distinguish it from *Plains Kachari* or *Bodo*, the language of the lowland folk, in which the Bible Society published two Gospels in 1906. The Dimasa and the Bodo peoples both sprang from the same stock, but their languages now differ very considerably.

St. Mark's Gospel in Dimasa has been translated by the Rev. J. H. Williams, of the Welsh Calvinistic Methodist Mission. The Dimasa people possessed no native alphabet of their own. But to the west of them

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in Khassi, and to the East in Manipuri, the Scriptures have already been printed in the roman character, and therefore the same character has been adopted for Dimasa.

### **Hwa Miao.**

One signal proof, if proof were needed, of the divine origin of the Gospel lies in its power to speak to the needs of all sorts and conditions of men, from the most cultured to the most debased. Seldom has this power been more clearly demonstrated than in the recent revival among the Miao tribes of South-West China; and more especially among the Hwa Miao, or Flowery Miao tribe. A few years ago these aboriginal tribes were sunk in heathenism, gross and degraded, without a ray of spiritual light. Now, in connection with the China Inland Mission alone, there are nearly 2,000 baptized communicants, besides thousands under instruction who will shortly be gathered into the Christian fold.

The Miao tribes, who were in China long before the Chinese, now live mainly in the province of Kweichau. Before 1896 some attempts had been made to reach these aborigines, and in 1898 the first candidates for baptism were enrolled. In 1900 the C.I.M. missionaries had large numbers of inquirers: but the Boxer movement broke up the work, and when the missionaries returned in 1901, they found that only a few scores had remained faithful. Thenceforward, however, the tide began to rise. Those who had heard and believed felt constrained to tell others. Said an old man of the Hwa Miao, "It is not good for us to keep such good news to ourselves; let us go and tell our kinsmen at Lan-long-ch'iao." The villagers of Lan-long-ch'iao took the good news on to Weiling-chau, where dwell more than 40,000 of the Miao.

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Everywhere this evangelistic zeal is burning, and everywhere the eternal Message finds a welcome.

Personal testimony has done much in producing such results: but the Bible has done more. Many of the Miao men and some of the women understand Mandarin—the most widely-used form of Chinese—in which the Society has published the whole Bible. Many Miao can now read the New Testament, and others possess Mandarin Gospels. Mr. Curtis Waters writes:—

“St. John is a favourite Gospel, and many of the men know chapters of this book by heart. Just imagine you hear them repeating: ‘He came unto His own, He came unto His own, He came unto His own. . . . His own received Him not. . . . As many as received Him . . . to them gave he power . . . to become the sons of God, sons of God, sons of God.’ Just think of it! These people, so despised, so oppressed, so poor in this world’s goods, to them such a rich manifestation of God’s sovereign grace!”

Nevertheless, Mandarin is not the mother-tongue of the Miao, nor do they all understand it. The Rev. S. Pollard, of the Bible Christian Mission, who is also working energetically among the Hwa Miao and has already baptized 1,200 converts, has translated St. Mark into their own aboriginal speech. The Bible Society has agreed to publish this Gospel, and an edition of 5,000 copies has been printed in a special form of syllabics, based on those in use in the North-West of Canada, and adapted by Mr. Pollard to the sounds of Hwa Miao. It is hoped, however, that it will ultimately be possible to find some romanized system which will adequately represent the ‘tones’ of the Hwa Miao speech. When he returns home during 1907 Mr. Pollard will take counsel with our Society about the publication of other Gospels.

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### **Bontoc-Igorot.**

In Luzon, the largest of the Philippine Islands, the Igorots inhabit the central mountain country. The name Igorot means *mountain-dwellers*, and the word Bontoc is a Spanish corruption of *fun-tak*, the common Igorot word for *mountain*. The chief of the American Ethnological Survey at Manila recently published an elaborate study of the Bontoc-Igorot, from which we summarize the following description :—

“He is a clean-limbed, well-built, dark-brown man of medium height and fine physique; an industrious tiller of the soil; courageous, intelligent, and willing to learn. In his agriculture he employs an elaborate system of irrigation. His social institutions, however, are primitive, though not radically opposed to civilization. The recreation which he enjoys and prizes most is head-hunting. His religion is based on animism, or spirit-belief, but he has grasped the idea of one God, and in a way has made this belief a part of his life.”

The Bontoc-Igorot people are now being successfully evangelized by missionaries of the American Protestant Episcopal Church. The Gospel of St. Mark has been translated into their tongue by the Rev. W. C. Clapp, who was the first to learn the language, to reduce it to writing, and to use it for preaching to the Bontoc-Igorot people. This Gospel, we trust, is destined to become a spiritual weapon for bringing these primitive savages under the sway of Christ.

### **Tunisian Colloquial Arabic.**

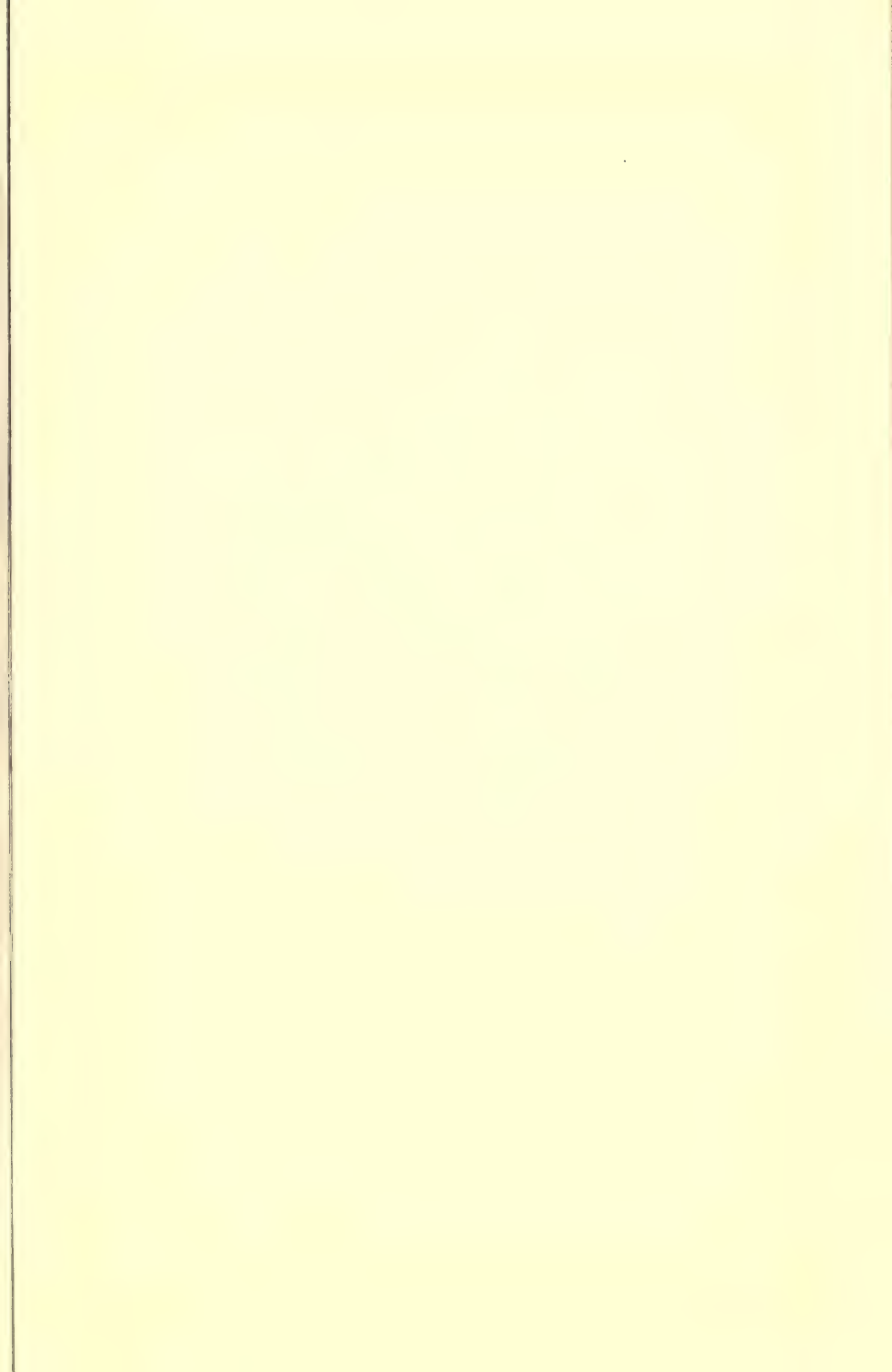
All along the north coast of Africa educated men are able to read the Arabic Bible; but to the uneducated it is practically unintelligible. In Tunis, St. Luke's Gospel is being produced in a colloquial form of Arabic,

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to supply the needs of the illiterate, and especially of women. But although this Gospel is for the uneducated, the Society takes special pains to provide, even for these, a thoroughly good version. The original MS. has therefore been submitted for careful revision to a committee of missionaries well acquainted with the Tunisian vernacular. In every case the Society does its utmost to secure a translation which shall really express the mind of the sacred writers, and shall itself be free from vulgarity, even though couched in the simple speech of ordinary home life.

### Ila.

Rhodesia is one of those regions of Africa most recently brought within the British Empire. It is also being steadily brought within the realm of Christ; and, one after another, its languages are being subdued to the service of the Gospel. For the dwellers in Rhodesia, our Society has already published some parts of the Bible in the following tongues:—to the south, in Tabele; to the north, in Shona and Karanga; to the west of Tabele, in Kalaña; and now, for the north-west of Rhodesia, a translation of St. Mark has been made in the Ila language by the Rev. E. W. Smith and the Rev. W. Chapman, of the Primitive Methodist Mission, about two hundred miles north of the Victoria Falls on the Zambesi. This tongue has only recently been reduced to writing; but already Mr. Smith has published a grammar, and it is expected that the version will be available not only for the Ba-Ila, but also for the Ba-Tonga people, who are their near neighbours and whose dialect differs but little from Ila. All this varied Bible work in Rhodesia, which includes the complete New Testament in Tabele and in Shona, illustrates the importance of gaining a





*Photo by*

**LEVIATHANS AFLOAT.**

*H. Peters, Cape Town.*



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sure foot-hold for the Scriptures before the advent of the trader. There is no better method of fore-arming a people against those evils which so frequently accompany the introduction of commerce among primitive races.

### **Tasariki and Paama.**

The death of the venerable Dr. John G. Paton has removed one whose apostolic labours in the New Hebrides have been enshrined in the most vivid missionary autobiography of our time. Here we will make no attempt to commemorate his labours and triumphs, except so far as they concern the Bible Society. He was among its most ardent and enthusiastic supporters, joining the ranks of its Vice-Presidents in 1901. Not many months ago he collected information for us with regard to the translation of the Scriptures into the languages of the New Hebrides. For this polyglot archipelago our Society has published the whole Bible in the language of Aneityum, the complete New Testament in Aniwa (translated by Dr. Paton himself) and in Faté, while in nineteen other languages it has printed some portion of the Scriptures. Besides these, the Faté Old Testament and the Eromanga New Testament are in the press. Portions in two fresh dialects have recently been published by the National Bible Society of Scotland, and in yet two more dialects portions have been issued without recourse to any Bible Society. The great majority of these results have been accomplished during the last twenty-five years, and we may safely say that they have been largely the outcome of Dr. Paton's example and influence. The desire of his heart was summed up in the concluding sentence of the pamphlet which he wrote for our Centenary in 1904: "Oh that by the prayers and gifts and bequests of the Lord's

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people the British and Foreign Bible Society and its kindred institutions may be able to extend the Bible, with all its blessings, to every land and nation and people of the world !”

Our list of versions for the New Hebrides was increased last year by the addition of two fresh translations. Tasariki is the language of the south-western part of the island of Espirito Santo—an island for which the Society has already provided three versions. At first sight it seems most strange that in such a small island so many versions should be needed. But in their heathen state, the various tribes had no intercourse with each other, except at the spear's point ; and so their languages—which are probably referable to one ancient original—were left to develop, each on its own lines, to such an extent that they are now mutually unintelligible. One part of the great task of the Bible in the New Hebrides is to break down such middle walls of partition, by spreading among these disunited tribes the message in their own tongues of the great reconciling love of God. As they are thus brought into the social and spiritual communion of the Christian Church and made members of the one Body, their now distinct dialects will become gradually fused together. In publishing St. John's Gospel in Tasariki and St. Mark's in Paama—which is spoken on a still smaller island—the Society acts upon its principle of not denying even to the least and lowest of men a knowledge of the Gospel of the grace of God.

### **New Revisions.**

Space fails us to describe how the task of translation or revision is being ceaselessly carried on in scores of other tongues, by hundreds of missionaries, scholars and native linguists in many parts of the world, organized

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under the Bible Society's auspices and frequently at its expense. The year 1906-7 saw finished the revision of the Bible in Hungarian, in Malayalam, and in Chuana ; and the revision of the New Testament in Icelandic, in Sloven, in Kanarese, in Marathi, in High Wênli, and in Mandarin. This last-named is the most popular form of speech in China, and it is amazing to learn that the Mandarin New Testament will appeal to nearly three hundred millions of our fellow-creatures.

### **The Trials of a Translator.**

The difficulties of translators of the Bible have often been described in general terms. They will be realized most vividly if we quote some actual testimonies given by men now engaged in this sacred, arduous duty.

Last year the first version of the New Testament in Shona was brought to completion for the tribes who give their name to Mashonaland. The translator, the Rev. J. White, of the W.M.S. Mission in Rhodesia, gives a graphic picture of the obstacles which beset such a task.

### **A Pioneer in Mashonaland.**

“The pioneer missionary finds himself in a veritable Babel of confusing sounds ; not a single word of all that meet his ear is familiar. His first despairing wonder is how he shall ever sufficiently understand this jargon to make it the medium of conveying the truths he has set out to declare. Every-day necessities compel him to make a start. He soon acquires the names of familiar objects around him. This is the first and easiest step ; verbs, pre- or post-positions, and all the particles that give life, colour, and exactness to the language, have yet to be learned. Here his sorrows begin.

“As his acquaintance with the language improves, he finds that his ideas, too, are almost as foreign as his speech. His

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native assistant will supply him with a superabundance of words pertaining to sorcery and divination, and yet is puzzled to get sufficiently suitable terms to express some elementary Christian idea. You may take their name for God, but you must give it an entirely new meaning. Yet, hopeless as the task sometimes seems, it may be accomplished. And as the student proceeds, he is again and again surprised at the potential wealth of meaning he discovers in some of the words in most common use. Taking these words, degraded in many instances by association, he puts them to new and nobler uses. 'Missionaries pluck the flowerets of savage speech, and weave them into chaplets for the brow of Christ.'"

### Buying Words in the New Hebrides.

In the island of Futuna, one of the New Hebrides, the Rev. Dr. Gunn, of the Presbyterian Mission, has laboured for nearly a quarter-of-a-century. He has described some of his trials in mastering the language :—

"When I first started to translate any portion of the Scripture, I found a great difficulty in getting suitable words for certain expressions. After some years in the island, I offered to pay the natives at a fixed rate for every hundred words they brought me. The more intelligent of the younger men would write down lists of words, sometimes getting from the older men words that were not in general use. For all those that were new to me, I gave them a present equal to about 9d. per hundred words. In this way I added considerably to my vocabulary.

"Of course there were many words we needed in translating the Scriptures for which there were no equivalents in the language ; in such a case we used the corresponding English word, and described it by speech or picture. The only animals we have in Futuna are pigs, rats, and dogs ; very few of the people have seen sheep, horses, or cattle. We introduced other English words into the Scriptures for which there is no Futunese equivalent—such as 'city,' 'town,' 'village,' 'wheat,' 'barley,' &c. In Futuna the word 'tent' is rendered

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'house that is carried about.' There is no single word in the language for 'widow,' which has to be rendered 'a woman whose husband is dead.'

### Some Perplexities of Grammar.

"Some peculiarities in the grammar are perplexing. For instance, there are four numbers in the pronouns—singular, dual, trial, and plural—so that in translating we require to know whether two, three or more are meant; sometimes it is difficult to know. In Acts xx. 5, 'These going before tarried for *us* at Troas;' it is uncertain how many are included in the pronoun *us*, but the plural has been used. Then in the first person dual, trial, and plural, there are two forms, exclusive and inclusive. When a speaker wishes to include the person spoken to, he uses the inclusive form; if he wishes to exclude the person or persons spoken to, he uses the exclusive form. Thus, in addressing God in prayer, and confessing 'we are sinners,' we use the exclusive form, because we exclude God from the congregation of sinners. In addressing his people, however, the speaker uses the inclusive form, and includes the congregation, because all—he as well as they—are sinners. We found some difficulty in translating certain passages in the New Testament, where it was not quite clear which form should be used. For instance, the words of the disciples to Christ, when they were in the boat in the storm: 'Master, carest Thou not that we perish?' (Mark iv. 38). Would the 'we' in that case include Christ, or simply the men who were speaking? We eventually used the exclusive form, to convey the fact that in any case our Lord could not perish. In Mark ix. 38, 'Master, *we* saw one casting out devils in Thy name . . . and we forbad him, because he followeth not *us*,' *we* is exclusive, as Christ is excluded, but *us* is evidently inclusive, as the man casting out devils had not followed Christ and the disciples. Another peculiarity of the language is that when two sisters are spoken of there is one word which means 'the elder' and another which means 'the younger.' Now we are not told whether Martha or Mary was the elder of the

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two sisters of Bethany. One had to assume that Martha was the elder, and translate the passage accordingly.”

Another translator in the New Hebrides, the Rev. T. W. Leggatt, went out to Malekula in 1886. We quote his own experience :—

“Of course our first duty was to learn the language. Malekula was a perfectly new field, neither missionary nor teacher having been there before us. We tried all sorts of plans—paying for words, and asking for them ; but when we had become a little proficient we found that the best plan was just to sit down quietly and listen to the native gossip.

“Our first translations were very crude ; partly politeness, and partly ignorance of what we were driving at, kept the natives from correcting us. I found a word which I took to mean ‘sacred’ or ‘holy,’ as it was applied to a piece of ground which no one would tread on. I was proceeding joyfully to translate the hymn ‘Holy, Holy, Holy,’ when I discovered that the word in question meant a grave-yard. Of course every word used in the translation of the Scriptures is carefully tested and submitted to one native after another before being adopted.

“Learning a language like this takes us to the roots of things. A man is placated when his heart is ‘made smooth,’ to kiss is ‘to lick,’ and to believe is ‘to swallow’—a sense not unknown in colloquial English. We speak of ‘feeling a pain,’ but the Malekulans ‘hear’ both odours and pains. Although I have been twenty years on the island, there are many words that I do not know yet. We have debated for years as to the proper word for ‘a sign,’ and are not satisfied yet. Then for ‘love’ we have had to use a word which means ‘to compassionate,’ as it seems to convey the meaning better than the words for ‘desire’ or ‘like.’ For ‘almsgiving’ we had to use a word which really means ‘to fatten a pig by frequent feeding.’ It is easy to get the words when the things are there, but in Malekula, as in most heathen countries, the ideas of ‘love,’ ‘forgiveness,’ ‘self-denial,’ etc., are practically unknown.”

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### On the Upper Nile.

The Rev. A. L. Kitching, C.M.S., the translator of the Gospels into Gang, or Acholi, for a tribe on the Upper Nile, was puzzled to find a Gang equivalent for the word *repent*, and had to be content with a paraphrase meaning *to turn the heart*. One day, however, when a dog was being thrashed for stealing meat, a young man standing by called out *Weke: dong engut*, i.e., "Let him be: he has repented now." Mr. Kitching could cry: *Eureka!* Here was the long-sought word, which will now be put to a higher use and convey to these dark souls the Gospel which calls men everywhere to repent and turn to God.

### A Testament for the Upper Kongo.

The notorious atrocities perpetrated on the Upper Kongo have aroused the indignation of Christendom. Mr. A. E. Ruskin, of the Kongo Balolo Mission, has been stationed for twelve years at Bongandanga, in the midst of the "rubber region," and has protested with dauntless courage against the inhuman treatment inflicted upon the natives by traders and officials. Aided by his missionary colleagues Mr. Ruskin has just completed the first translation of the New Testament into the Lolo—or Mongo—language which is used by from three to five million people, and is the most widely spoken language on the Upper Kongo. This book is now being printed at the local Mission Press, by the aid of the Bible Society. Mr. Ruskin thus describes some of his difficulties.

"Mission work was started in that region in 1891 and I went there in 1894. At first I found the natives were very unwilling that we should learn their language. They preferred to have their secret conversations about us, and they

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would frequently mislead the missionary as to the meaning of words and phrases. I had therefore to be always on the alert in order to gather new words and expressions when they did not know that I was listening.

“ In time they became more friendly and willing to help us. I used to go about the villages, inquiring the name of everything and jotting it down. The people soon named me ‘ The white man who writes in a book.’ We found that the best way was to engage a man to teach us—though they have no idea of grammar, and cannot tell the difference between a noun and a verb. When the natives are asked why they use certain forms of speech, they will merely reply, ‘ Our forefathers always said that. Why do you ask such questions?’

“ Great care had to be taken in verifying words obtained, because the natives have a disinclination to serious thought, and through sheer laziness will sometimes assent to any question put to them. A few of the more intelligent men aid us, but, as a rule, the most they can do is to give us equivalents for words.

“ Sometimes we have to change a metaphor. Instead of saying ‘ white as snow,’ we say ‘ white as chalk,’ as the people have never seen snow.

“ One of our first difficulties was how best to express Christian truths and ideas which are unknown to the Bamongo. Such words as holiness, righteousness, justification, glory, and many other words are untranslatable. Either a phrase had to be coined, or the nearest word known had to be adopted and raised, by means of teaching, to a higher plane. This has been done with the word *Nzakómba*, which we use for God.”

### The Bible for Bechuanaland.

Among the important revisions finished last year was the Sechuana Bible, originally translated by Dr. Moffat, and first published by the Bible Society in complete



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form half-a-century ago. The Rev. A. J. Wookey, of the L.M.S., has acted as chief reviser and has been engaged for the last twelve years at this task. He is now in England, seeing the revised Bible through the press. Mr. Wookey gives some curious instances of the need for a revision, especially in regard to foreign words which had been inserted in the original translation.

“Moffat had introduced the word *epistle* in the New Testament as the word for a *letter*. I heard a Bechuana preacher once preach on the Conversion of St. Paul. He vividly described the party at Jerusalem preparing for their journey to Damascus—the horses, the saddling-up, blankets tied on to the saddles, provisions for the road, etc. When all was ready, the leader—Saul—said ‘Wait a bit, you men; I must run up to the chiefs to get the epistles, for we can’t go without them.’ The word is spelt *episetole*. The preacher went on ‘You know what they are—*diespisetole tse*—they are those little guns the white people carry in their jacket pockets,’ touching his jacket at the side where the pocket would be. Afterwards I asked him why he had given that explanation of the word, as there were other Epistles—to the Romans, Corinthians, etc. ‘Well,’ he said, ‘What are *episetole* then?’ I said, ‘Letters—*dikwalō*.’ ‘Then why didn’t they say so in the book, instead of calling them pistols?’ was his answer.

“The word *lily* had also been adopted for the lilies of the field (‘which toil not, neither do they spin’) and written *lilelea*. One day I asked what these were, and was promptly told *tarantulas*—a large spider with long hairy legs, whose bite is said to be poisonous, and whose name in the plural is *dilelea*. *Synagogues*, again, were explained as places in the veldt where there were no paths and nothing to guide a traveller as to which way he should go; this arose from the similarity in the sound of the word used for synagogue to the phrase in Sechuana which would have that meaning.”

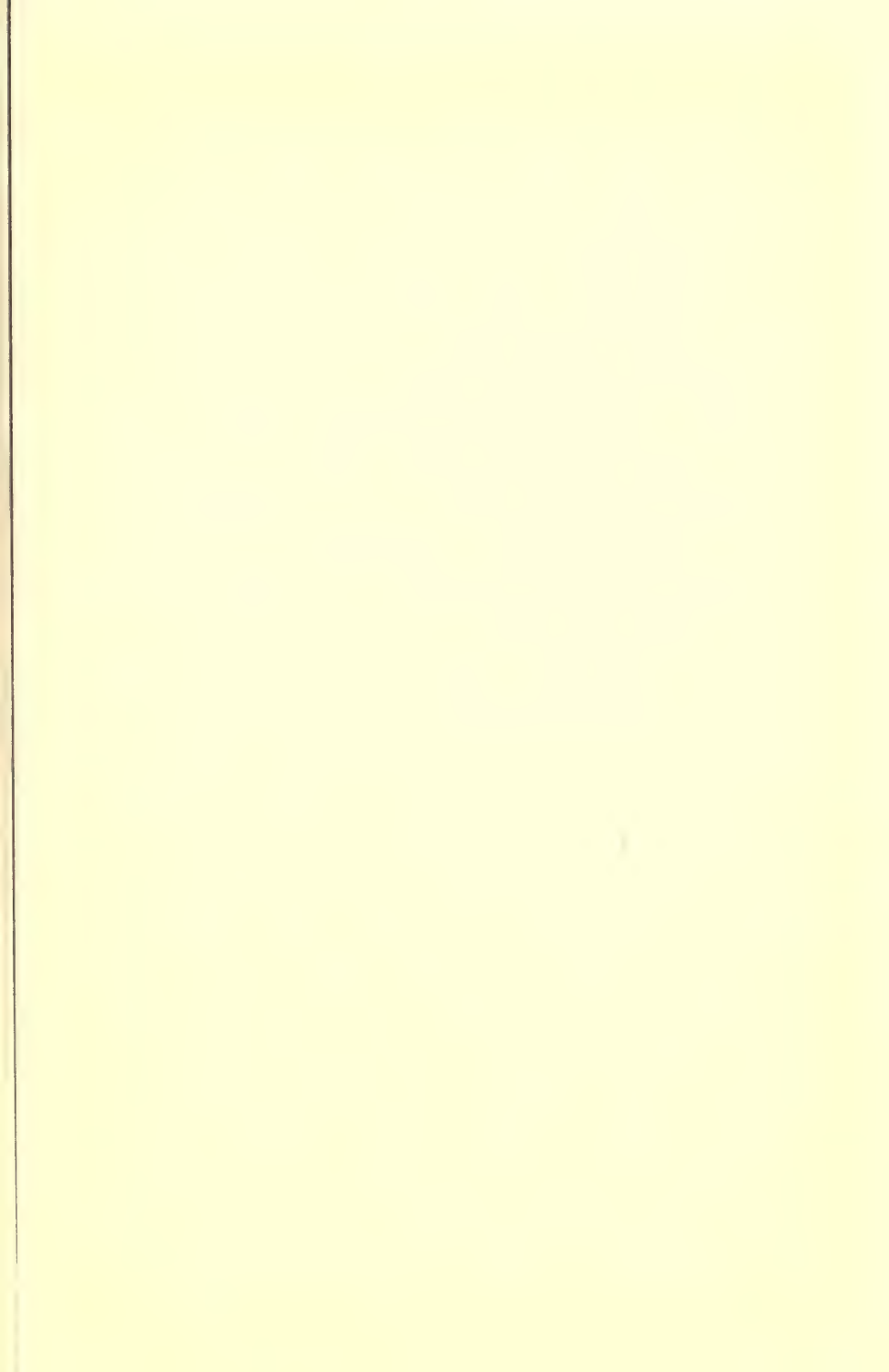
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### **"This is my People's Language."**

During last year, South Africa received from the Bible House the first edition of the Gospels and Acts with three Epistles in Karanga, a language spoken by a large tribe in Mashonaland. Dr. Helm, a missionary of the Dutch Reformed Church, describes the enthusiasm with which this version was received at his station near the Victoria Falls on the Zambesi. Some of these Va-Karanga also work in Johannesburg, where one man came to our depot every day for a whole month to inquire if the books had arrived. He was there to see the first case unpacked: opening a copy, he read a few sentences, and exclaimed: "Yes, this is Karanga, this is my people's language." Then he hurried off to tell the news, and was soon back with a dozen companions, all eager to buy the new book. Now they are asking when they may have the whole New Testament in Karanga.

### **The Bible for the Gurkhas.**

The Rev. R. Kilgour, of the Church of Scotland Mission, is carrying on the translation of the Naipáli Bible at Darjeeling, which is the headquarters of this Mission in the Himalayas. The Naipáli New Testament, revised by the Rev. A. Turnbull of the same Mission, was published by our Society in 1901. The Rev. Ganga Prasad, a native scholar who aided Mr. Turnbull, is acting as assistant to Mr. Kilgour, and this important version makes steady progress. The population of Nepál is estimated at about five millions, and includes the famous Gurkhas, originally the Rájput conquerors of Nepál, from whom are drawn whole regiments of recruits for the Indian native army. The kingdom of Nepál is one of the independent Indian States, and Christian Missions have hitherto been unable





*Photo by*

**THE RAILWAY BRIDGE OVER THE ZAMBESI.**

*L. Pedrotti, Bulawayo.*

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to obtain a footing there. But the printed Gospel can often penetrate where Christian teachers are excluded, and this Naipáli Bible, besides being needed for Nepálese Christians in Darjeeling and its neighbourhood, will be itself of peculiar value as a missionary pioneer.

### **The Revision of the Vulgate.**

It is announced from Rome that Pope Pius X. has decided upon a revision of the Vulgate Bible. To carry out this task will probably occupy more than one generation of the Benedictine scholars to whom it is entrusted. The famous Latin translation of the Scriptures made by St. Jerome fifteen centuries ago has exercised a far wider and deeper influence in Western Europe than any other version. But during the course of the dark ages Jerome's text could not escape corruption. When the Council of Trent decreed in 1546 that the Vulgate should be held to be authentic and that no one should dare, on any pretext, to reject it, the Council did not determine what the text of the Vulgate was. Indeed the first official edition was that of Pope Sixtus V., published in 1590: this, however, contained numerous errors, and it was promptly superseded by the edition published in 1592 by Pope Clement VIII., for which Bellarmine wrote a preface. Since that time the Roman Church has issued no official revision of the Vulgate. It will be a real gain if this Bible, which has been canonized as a standard by the largest communion of Christians in the world, is conformed as closely as possible to the original text. Yet we remember that the name "Vulgate," to begin with, meant simply "in common use"; and we cannot help asking this question: If it be so desirable and necessary

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to have God's Word rendered into accurate Latin, which is a dead ecclesiastical language, must it not be still more desirable and necessary for the Roman Church to translate and circulate God's Word in all those living tongues which speak to the hearts of men and women in the world to-day?

### **In the Original Texts.**

The Greek Patriarch at Constantinople has promised to supply 10,000 copies of his amended Greek Testament in the traditional text, chiefly for circulation by our colporteurs among members of the Orthodox Greek Church in Eastern Europe. The Society's new edition of the Hebrew Old Testament, enriched by Massoretic variants gathered from fifty MSS. and early printed editions, is making good progress through the indefatigable labour of Dr. Ginsburg, and we rejoice that its printing has already begun.

### **For Our Own People.**

The needs of English-speaking folk have not been forgotten. A new School Bible has just been issued, printed in admirably clear type specially made for this edition, which can be had for 1s. strongly bound in enamelled cloth, and for 1s. 4d. in sheep. Our Society has never before published so beautiful and legible a Bible at so low a price. Now that we hear so many warnings of the dangers involved in straining children's eyesight by the use of small or inferior print, there is urgent need that the Bible used in our schools shall be clear and easily legible. The Book of books deserves to be set forth in characters which even a wayfarer can read with comfort. We believe that the time is not distant when the Society's 6*d.* and 10*d.* English Bibles—which

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are of necessity in small, close type—will be to a great extent superseded by this new shilling School Bible. The Welsh *Brevier* Reference Bible, in which the marginal matter of the English Revised Version will be added for the first time in Welsh, may be expected in the autumn of 1907.

### In Esperanto?

In reply to inquiries from various quarters as to whether the Bible Society proposes to issue the Scriptures in Esperanto, our friends are reminded that the Society exists for missionary purposes, and it does not appear that any Esperantist is unable to obtain the Scriptures which are already issued by the Society in his own mother-tongue.

A version of St. Matthew's Gospel in Esperanto was published last year in pamphlet form by J. C. Henrichs, of Leipzig. The monthly Esperantist journal *La Revuo*, edited by Dr. Zamenhof, contained in March, 1907, a translation of the Book of Ecclesiastes—"La Predikanto"—from the editor's pen.

### His Mother's Translation.

Which is the best version of all? The leader of a Bible-class had been describing different translations of the Scriptures—such as the Latin Vulgate, and Luther's version, and the various forms of the English Bible. A young man present remarked to a friend: "Perhaps the Revised Version is more scholarly, but for my own part I like the Authorised Version best." His friend smiled: "Well," said he, "as far as I am concerned, I prefer my mother's translation to every other in the world." "Your mother's translation!

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What on earth do you mean?" "I mean that my mother has been translating the Bible for me ever since I was old enough to understand it. She translates clearly, and she gives the whole sense. Her daily life is a version of the Bible such as a child can appreciate. Whatever version of the Bible I study, it is always my mother's translation which solves my doubts and difficulties."



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### IN VALLOMBROSA.

*“ Thick as leaves . . .*

*In Vallombrosa, where the Etrurian shades*

*High overarched imbower.”—PARADISE LOST, I : 302.*

To visit the head-quarters of the Bible Society for the first time, is a somewhat bewildering lesson alike in geography and in statistics. No one can explore the Library and the Warehouse in Queen Victoria Street without realizing that the Society's work is being done literally by millions, and for the sake of millions, of all kindreds and tongues, in the farthest corners of the earth. For the last five years its average annual issues have exceeded five and three-quarter millions of volumes. To multiply printed copies of the Bible, presses are kept busy not merely in London, but in Berlin and Vienna and Budapest and Florence and Madrid and Constantinople and St. Petersburg, at Calcutta and Madras and Bombay, at Shanghai and Yokohama. The yearly expenditure for binding in London alone exceeds £25,000. To facilitate the distribution of the printed volumes, the Society maintains depôts of its own in about a hundred of the chief cities of the world. Since it was founded in 1804, it has sent out over 204,000,000 copies of one Book—complete or in parts—and has expended altogether nearly £15,000,000. Its activities exceed

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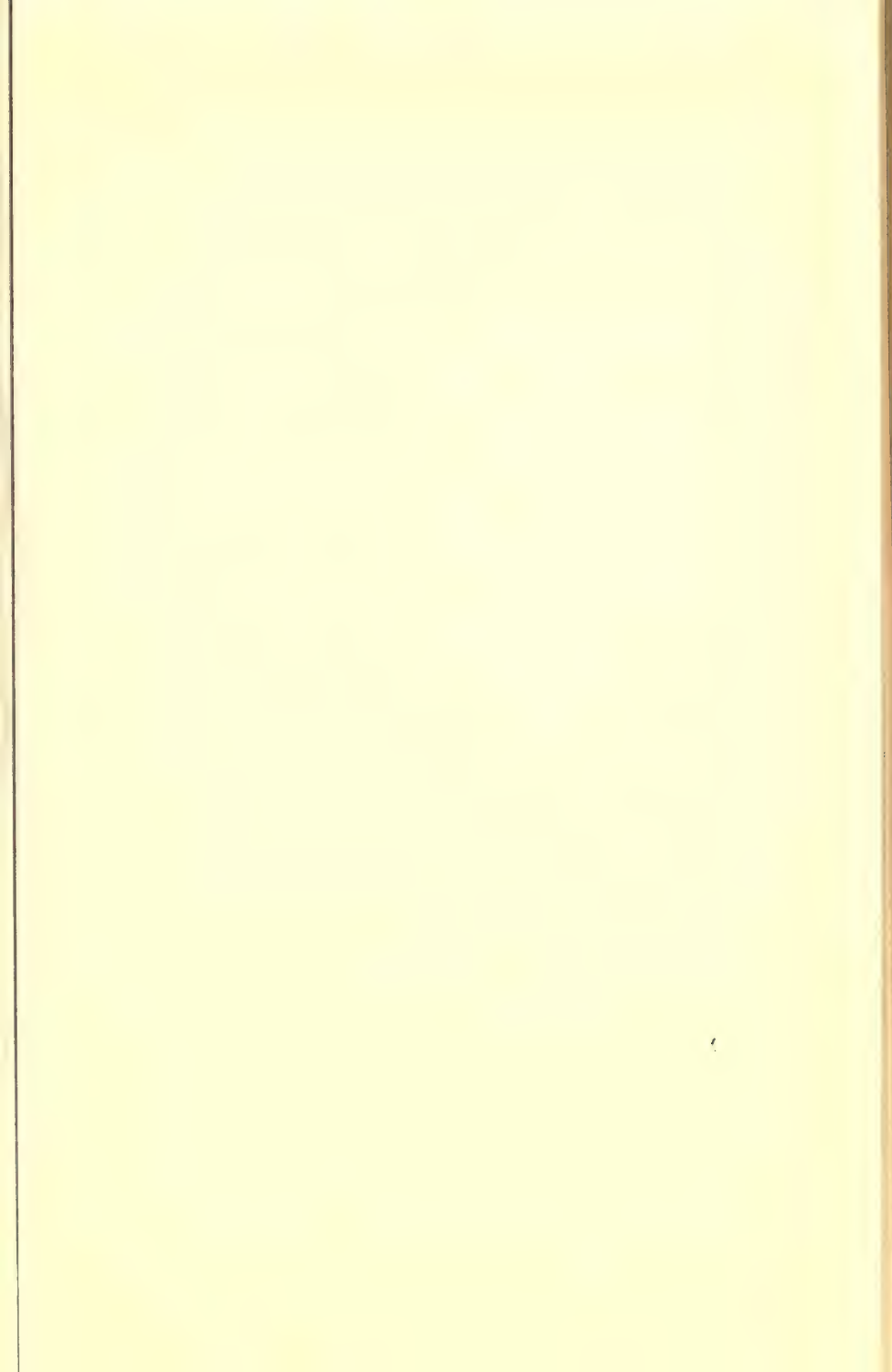
those of all other kindred organizations combined. Under God's providence this great institution has grown up, to serve as the steward of modern Christendom in the sacred task of translating and distributing the Scriptures.

### **Links of Empire**

We have recently read many eloquent references to those links which bind together the various portions and provinces of the British Empire. Among such ties we claim a foremost place for the English Bible. To heal the social divisions which threaten our own nation, to create new bonds of sympathy between class and class, to bring together all sorts and conditions of men into common fellowship, no power exists like that of the Book which our Society has made the cheapest and most accessible book in England to-day. How many hundreds of Sunday schools in the land obtain their Bibles and Testaments at reduced rates, through the Bible Society? How many hospitals and orphanages and asylums and philanthropic agencies of all kinds and all colours draw similar help from the same source of supply? We need only cite two instances among hundreds. Through the prison chaplain at Wormwood Scrubbs the Society offers a New Testament to every youth or lad who is leaving that prison at the expiration of his sentence. A Bible is presented to each emigrant boy or girl sent out from the Barnardo Homes, and kindred institutions, to begin a career in Canada.

### **In our Colonies.**

Among the children of Greater Britain beyond the seas, the Bible Society fulfils a function of its own, in





*Photo by*

**CROATIAN PEASANTS IN GALA DRESS.**

*Tagó, Budapest.*

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cementing that union of hearts and races which all wise statesmen desire. Across the vast Canadian Dominion the Society's Auxiliaries, from Newfoundland to Vancouver, are now federated in common service. From our depôts in Canada, the Scriptures go out in sixty different languages. During the first half of 1907, nearly 200,000 immigrants entered the Dominion, including scores of thousands from the Continent of Europe. At the ports where they land and at the chief railway-centres where they disperse, these polyglot crowds of Russians and Serbs, Magyars and Bohemians, Poles and Croats and Galicians and Slovaks and Slovenes are met with copies of the Gospel in their own tongues. To scattered settlers on the prairies and in the back-woods and lumber-camps, the Scriptures are carried by colporteurs. Similarly in Australia and Tasmania and New Zealand, the Society's appointed agents take the Bible to lonely homesteads in the bush and isolated families in the "back-blocks," far beyond the reach of all regular Christian ministrations.

In South Africa the Bible Society is proving itself a common bond which unites Dutch and British in one cause. Last year a special Agent was appointed for the first time at Durban, for the "Garden Colony." At Cape Town a new depôt has been acquired, at whose dedication the venerable Dr. Andrew Murray, President of our South African Auxiliary, delivered an inspiring address. At Johannesburg a Bible House has also been erected, which was opened last December by the Earl of Selborne, the High Commissioner for South Africa. Of the need for such a depôt there can be no more forcible evidence than the fact it has issued the Scriptures to polyglot Johannesburg in sixty-six different forms of speech.

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### In India.

Nowhere has the Bible Society a wider and more variegated field than in this immense country, whose races and languages bewilder the memory, whose states and provinces are more populous than European kingdoms. For the countless millions of India—"humble toilers on the land, industrial workers in the cities, primitive denizens of the jungle and the hills, hardy boatmen and fishermen who spend their lives on the great rivers and the deep waters of the sea; all split up again into innumerable groups by caste, by creed, by race, by occupation, by speech"—for all these it is the mission of our Society to provide one Book in forms which they can understand. Last year, through depôts and colporteurs and missionaries, 691,000 copies of the Scriptures were circulated in India.

### In China.

The centenary of Robert Morrison's landing in China was celebrated in April, 1907, by the greatest Missionary Conference ever held in the foreign field. Nearly twelve hundred delegates assembled at Shanghai representing the Missions of every Reformed Communion. Of those who attended, a hundred and twenty-two had laboured in China for at least a quarter of a century: the *doyen* of them all, Dr. Martin, went out as far back as 1850. The dominant features which characterized the Conference were (1) the intense common craving for unity; (2) the general anticipation of the independence of the Chinese Church; (3) the confident optimism of all missionaries that China would be won for Christ; (4) the universal confession that the Bible lies at the foundation of missionary effort.

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At this memorable gathering, Bible work obtained emphatic and gratifying recognition, and it was no small compliment to our own Society that the Conference cabled a special message of congratulation to the Annual Meeting in Exeter Hall. The concern of our Committee for the Gospel in China has never ceased since it first showed its sympathy by grants amounting to £10,000 towards the cost of producing Morrison's Chinese Bible. Now, for the third year in succession, we have sold more than a million volumes in some thirty different forms of speech current among the swarming cities and villages of this huge Empire. Amid many deep-voiced murmurs which are prophetic of fast-coming change in China, we can rejoice that—in the words of a native colporteur—“Truly the sound of peace and harmony is heard, because the people are learning that goodness which the Gospel teaches.”

### **In Russia.**

Across the far-stretching provinces which extend from Warsaw to Vladivostock and from Archangel to Merv, our Society distributes year by year nearly 600,000 copies of the Scriptures in more than three-score different tongues. Elsewhere we shall quote from the experience of the seventy colporteurs employed continuously in Russia. Here we may note—as one single example of distribution—that from our depôt in Moscow alone, 74,000 volumes went out last year, including supplies to 35 booksellers in that city and to 78 booksellers in 61 other towns. To carry on its work in the Tsar's dominions cost the Society £13,500 last year. Our imagination borrows wings when we read in a report of colportage that the sales of the Scriptures have largely increased in such cities as Tiflis, Baku, Tashkent, and Samarcand.

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### *Hic et Ubique.*

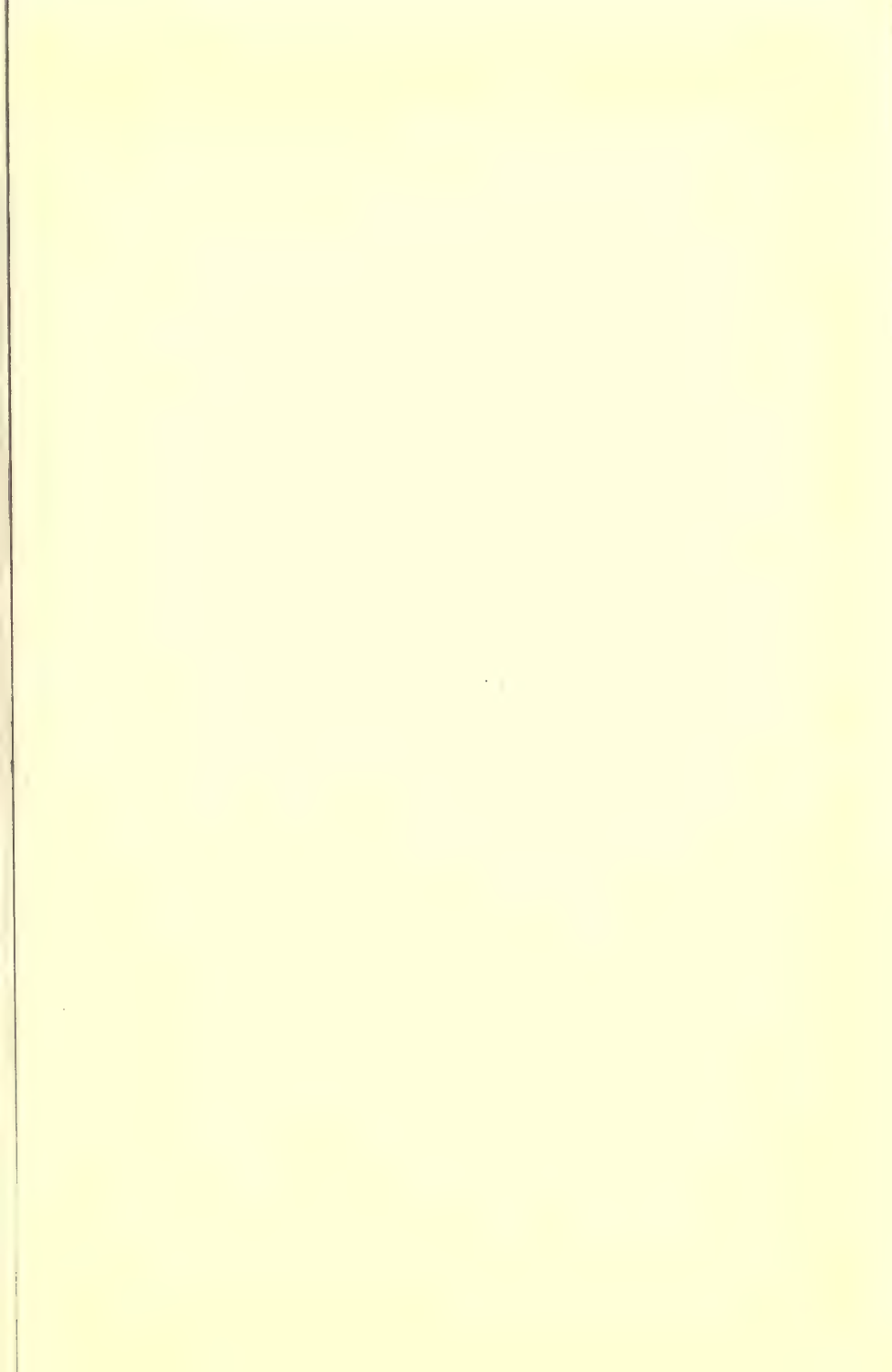
The mission of the Bible Society ramifies into all quarters of the globe. In the most widely contrasted cities, its depôts stand open—at Adelaide and Rio and Rangoon, at Alexandria and Benares and Kobé and Barcelona, at Khartum and San Salvador and Singapore.

Among the Society's most picturesque centres is the new depôt at Jerusalem, outside the Jaffa Gate, where the Scriptures were sold last year in twenty-two different languages. During the pilgrim season this depôt was visited every day by Russians, Armenians, Bulgarians, Greeks, and Abyssinians. Sometimes it was crowded with eager pilgrims. Many priests made purchases, and expressed their thanks for the noble work of the Society. The Greek Orthodox Bishop at Jerusalem bought 400 Gospels for free distribution among pupils in his schools, and the Russian Archimandrite purchased Gospels to present to Russian sailors who visited Jerusalem in March, 1906. During the year nearly all the various Missions in Palestine have been supplied from this depôt, including those working at Haifa, Tiberias, Jaffa, Nablûs, and Nazareth.

### **A Multitude of Editions.**

The Society's London Catalogue describes 390 different English and 78 Welsh editions and bindings—published at all prices from ½d. to £2. The Catalogue of Scriptures in Chinese, issued from the Bible House at Shanghai, enumerates 385 distinct forms of Bibles, Testaments, and separate Scripture Portions, all varying in type, paper, or binding, and in various languages and dialects of China; they range in price from ¼d. to







*Photo by*

**FALLS ON THE LOANDO RIVER.**  
Portuguese East Africa.

*The Rev. H. C. Withey*

## THE LEAVES OF THE TREE

£1. The Indian Catalogue of vernacular Scriptures similarly describes 289 different editions in the languages of India.

The Bible Society has issued altogether 2,400,000 copies of the Scriptures in forms which appeal specially to the Jews—through whom the Bible was first given to the world. And it has helped to issue some part of God's Book in embossed type for the Blind, in more than thirty different languages current in Europe and the East.

### Cui Bono?

Enough has been said to give some idea of the multifarious service which our Society performs in spreading abroad God's Book among the children of His far-spread family. If anyone be tempted to ask what profit there is in so many volumes, we may answer in the words of a noble pioneer. When Morrison and Milne had completed their translation in 1819, the latter wrote:—

“We now commit the Chinese Bible to the care of Him, whose Spirit dictated its contents ; praying that he may open many channels for its circulation, dispose many millions to read it, and make it the mighty instrument of illumination and eternal life to China.”

And later, referring to the circulation of the translated books, he added these words which are as apposite at the end of a century of missionary experiences as they were when fresh from the writer's pen :—

“We are not so sanguine as to suppose that the copies given away have been all preserved ; or that those preserved have been all read ; or that those read have been all understood ; or that the parts understood have been all believed ; or that the truths believed are uniformly acted upon. For it must ever be taken into account that a great deal of what is

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spoken and written, will be unproductive ; but may we not also hope that a portion thereof will prove effectual for the salvation of men? . . . . The Holy Spirit is omnipresent, and His working with us in one place does not hinder His watering the seed sown elsewhere at the same time. The growth of grain depends not on the presence, or even the life of the sower, but on the genial showers and the warming beams of the sun. So it is here. The good seed may be sown on a passing visit, while the missionary has no time to stay and watch its growth, and the written Word may be sent through his instrumentality to places whither his feet can never travel, and to a people whom his eyes shall never see. He may be called to lie down in the dust and sleep with his fathers before the blade makes its appearance ; but that omnipotent ' Spirit who garnished the heavens ' is the guardian of divine truth, and will not suffer the Word of the Lord to return to Him void, but cause it to prosper in effecting the gracious purposes of His sovereign will. He who sowed the seed may indeed first learn about the success in eternity ; but other men will ' enter into his labours ' and feel the better for his having gone before them. Of their predecessor they may be ignorant ; but if they find ' the fields white for the harvest ' and ' a people prepared for the Lord, ' their progress will be speedier and the triumphs of the Gospel more glorious."

### Living Links.

It is recorded that when John Knox lay dying, he called his wife and said, "Go, read me the Scripture where I first cast my anchor." As he listened to the seventeenth chapter of St. John's Gospel, a new life and spirit came into his soul ; he forgot his weakness, and gave his last hours to prayer for the Church of Christ, for the world lying in sin, and for the universal triumph of the Gospel. May we, who have thus cast our anchor on God's unchanging Word, have our hearts quickened

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with a new spirit of compassion and intercession for those multitudes who are tossing on the troubled sea of ignorance and evil, and by our prayers and efforts may we become living links in that golden chain by which the whole round earth is bound about the feet of God !

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### THE WEARIN' OF THE GREEN.

*“ It is true he went to Spain with the colours of that Society in his hat—oh! the blood glows in his veins! oh! the marrow wakes in his old bones when he thinks of what he accomplished in Spain in the cause of religion and civilization, with the colours of that Society in his hat and its weapon in his hand—even the sword of the Word of God.”*

GEORGE BORROW: *The Romany Rye*. Appendix II.

How to bring the Bible within all men's reach is a complicated problem. To solve that problem it is not enough merely to translate so many versions, and to print so many editions, and to store so many million copies for sale in Bible depôts at the great centres of human intercourse. More has still to be done before the Gospel can be put into the hands of the vast majority of mankind, who live dispersed far and wide over the face of the earth. To reach these scattered multitudes the Society employs a special type of agent. Wherever men make their homes, the colporteur can go with his wallet of cheap little Gospels and Testaments—to cottage and châlet and cabin and bungalow, to settlers' log-huts in the backwoods and the fo'c'sles of ships in harbour and the tents of nomads on the steppe. And thus he brings the message of redeeming Love under the eyes of the multitudes who are living destitute of any means of grace and ungladdened by any hope of glory.

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### What is a Colporteur?

The colporteur, as a rule, is a native of the country over which he travels ; and so he finds himself naturally familiar with the dialects of the people and at home among their customs and prejudices. To select and train and supervise these colporteurs is one important duty of the Society's Agents abroad, who are assisted in heathen countries by experienced missionaries belonging to many different Churches. A colporteur must be first and foremost a sincere and earnest Christian, who does not seek his appointment simply as a means of livelihood. Moreover, he must know the Book he carries, so as to be able to describe it and commend it from his own experience. And his person and demeanour must be such as to win the regard of his fellow men. To aid and encourage our colporteurs in their difficult mission, conferences and Bible-schools are frequently held ; for such a duty as theirs demands no small measure of energy and tact, as well as spiritual devotion and a genuine love for souls, if it is to be fulfilled with success.

Last year the Society employed over 900 of these wayfaring Bible-men along the highways and byways of the world, offering the Scriptures everywhere at prices which the poorest can afford to pay, and selling no fewer than 2,200,000 volumes of the Word of God.

It should be noted that this total of 900 represents the average number of the Society's colporteurs who were continuously at work through the whole twelvemonth. In China, for instance, nearly 500 different men were employed for longer or shorter periods during last year ; but their united service was only equivalent to the continuous labour of 266—which is, therefore, reckoned as the number of our colporteurs in China.

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### In Asia and Europe.

No small proportion of these Bible-men are busy within the borders of the two great Asiatic empires which contain between them above three-sevenths of the human race. Last year in India, 150 colporteurs sold 222,000 volumes, while in China the sales by colportage reached 969,000 volumes. On the Continent of Europe 250 colporteurs were at work, mainly in countries which are unblest by the Reformed Faith. Among Christian populations, however, it is no part of the colporteur's business to make proselytes, or to detach converts from any Communion. Almost all our Bible-sellers in Russia and Siberia are themselves devout members of the Holy Orthodox Church.

"I will never change my religion," said one man to a colporteur. "But do you practise your religion? Do you go to church?" "No, never." "Then how can you change your religion, when you have none? Besides, I am not offering you a religion, but the Gospel of Jesus Christ."

### Men who Love the Bible.

Our Society exists to circulate the Scriptures, without note or comment; but the men who carry God's Book can commend it with all the fervour and conviction of their own Christian experience. The following sentences written by a young French colporteur will serve to illustrate the earnest missionary spirit in which the Gospel is put into the hands of the people: "I try to beware of repetitions. I wish to retain, as far as possible, when I approach people, the freshness of a first conversation. I delight in the freedom I enjoy when accosting them; and here, as well as in everything, I feel that the Lord gives me His grace from day to day according to the need of the moment."





*Copyright Photo by*

**SPADE WORK IN KOREA.**

*Underwood & Underwood,  
London and New York*

How twelve men dig the foundations of a house.



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### “The Central Figure of the Book.”

A missionary superintendent writes:—“The statistical report of my colporteurs I am enclosing; but the real record of their labours what man can give? I have been able to rely upon them during the past year more than ever, and I know they are doing faithful work, not only in selling the greatest possible number of copies, but also in introducing the purchasers to the Central Figure of the Book, by their own lives and words.”

### Once a Worshipper of Demons.

From Korea, a Canadian Presbyterian missionary sends a character-sketch of one of his colporteurs:—

“I came to have a special affection for Kim Kyong Syop during some weeks I spent with him in the mountains of Kapsan, where his home is. He is a big, strapping fellow, energetic in body and zealous in spirit. Five years ago he was worshipping evil spirits: for three years he sacrificed a cow to them each year. When he became a Christian, he cleared out of his house and premises twenty-seven ‘devils’ nests,’ made of paper, old rags, etc. I noticed he had a black spot on the ball of each thumb, and asked him if they were tattooed. ‘Yes,’ he said, ‘I did that when I vowed to give up strong drink—so that if ever again I raised a glass of liquor to my mouth in either hand, I should see that spot and remember my vow.’ Ever studying his Testament, rejoicing in the Lord, praying continually, and preaching constantly, God has blessed his labours to the conversion of many. He has in the past suffered much persecution, but he testifies zealously without fear of men.”

### A Chinese Veteran.

From Amoy comes this touching picture of an aged colporteur, for over thirty years one of our devoted workers.

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“Bia is now eighty years old and blind, but, as he sits in chapel, he is testifying to the power and comfort of the Gospel. He preaches to the people who come in to visit, and when no one is near he sings and prays. Bia was forty-two when he first heard the Gospel. As he listened, it dawned on him that the Saviour could heal, and so he became a believer in the then-despised religion. Alas! his native village began to persecute him. They would not let him have water for his rice-fields, they refused to join with him in crushing his sugar-cane, they struck him—they did everything to make him give up his Christianity. At the age of fifty, Bia was engaged as a colporteur by the Bible Society. His work lay mainly among villages. First he went to Giamkhoe to preach: there the official beat him, but afterwards made reparation. Next, Bia went to a village four miles further on, where five men became interested and gave up their opium: some of these men still remain at the Church there. Then he went twenty miles further on, to Pngiu, and opened that village also to the Gospel. Now, all three villages possess places of worship. Giamkhoe has its pastor and is a self-supporting Church, with a branch which has twenty members. Pngiu is likewise a self-supporting Church, with nearly seventy members, and has opened up four other Churches which have unitedly over sixty members. Koehkhi also has a thriving Church with about forty baptized members. All these are the fruit of Bia's first efforts to extend his Master's kingdom. To-day this veteran of the Bible Society is weak in body, partly deaf, stone-blind, and has no one to support him; but his heart is full of the light which the Scriptures reveal, and he looks forward to eternal light and still points out the way.”

### Abroad with the Bible.

Such are some types of the colporteurs who are carrying God's Book far and wide among the populations of the world. We can only trace their footsteps here and there, and catch some glimpses of how they suffer

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and how they prosper in their simple yet sacred mission. The reports which they send in month by month contain not a few picturesque incidents and touching details. While two Servian colporteurs are watering their horses in the Danube, some miller-lads come down to the river-side in the summer twilight and buy Testaments, and then depart with lingering footsteps to their mill, reading gravely by the way. In Galicia, a little Ruthenian maid buys a Gospel of our colporteur, who afterwards comes upon her as she is standing in the midst of a crowd of villagers, reading aloud from her new treasure. "Here is the man from whom I bought it," she cries out; and in a few moments he has sold ten more Gospels, a Bible, and several Testaments.

In Wallachia, Colporteur Krizsanowsky paid a visit to a famous place of pilgrimage, where crowds had gathered for purposes half-religious, half-festive. They were most hospitable folk, but they cared little about God's Word. Disheartened, Krizsanowsky turned homewards, and losing his way on the mountain, he asked a shepherd to guide him. As the two walked together they talked about the Scriptures and Krizsanowsky read to him. The shepherd bought a New Testament; then he ran to fetch some friends and bring them to the colporteur. All of them bought books, those who could not read buying for their children. Krizsanowsky sold nearly his entire stock, and when he arrived home at midnight he was tired but thoroughly happy.

### **Enduring Hardness.**

But the experience of the wandering Bible-seller does not consist mainly of idyllic episodes. Too often it includes no light amount of hardship and persecution. To travel in barbarous regions may entail considerable

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danger. During a night-march in Annam, coolies carried flaring torches before and behind our Sub-agent "to keep off the tigers." But wild beasts are not the only peril which the colporteur may encounter. In many countries the forces of superstition and irreligion are alike hostile to the Scriptures, and, as we shall see in a later chapter, fanatical priests and scornful atheists both violently oppose the reading of the New Testament. Last year, one of our Bible-sellers is driven out of a Styrian village with pitchforks as a "Lutheran devil"; another, in Russian Poland, is set upon and beaten and all his books are torn to pieces; another is pelted in the island of Mitylene; another is assaulted in Portugal; another is arrested in Peru; another is beaten by Moslems in Egypt; another, in Persia, is robbed of everything that he and his family possess.

### **In Time of War.**

During the Russo-Japanese war, four of our Siberian colporteurs were called out to join the ranks of the Russian army as reservists; only one of the four has come back alive, to re-enter the service of the Bible Society—and he sold nearly 5,000 copies of the Scriptures last year in the region west of Lake Baikal. So when war broke out last summer between the three Republics of Salvador, Honduras, and Guatemala, five of our colporteurs in Central America had to abandon their work; two of them were pressed for military service, and distributed numbers of Gospels among their fellow-soldiers.

### **In Prison.**

Occasionally a colporteur suffers illegal arrest, but even then his detention may fall out rather to the furtherance of the Gospel. In Honduras, Bonilla was detained

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for three days in prison, and his books confiscated ; but he found ample opportunity to speak with the patrol who guarded him, and after he was released and his books returned, he sold several copies among the soldiers and stayed with them another night, at their special invitation, to tell them more about the Gospel. In Albania, a colporteur was arrested and thrown into a Turkish prison for the night. But he had St. Matthew's Gospel in his pocket and began to read to the other prisoners, who were all Albanians. He had to read on all night long, and his hearers grew so enthusiastic that they made him promise to send them Gospels into the prison after his own release.

### **Where Crowds Gather.**

To distribute the Scriptures most effectively, our colporteurs make their way to markets and fairs and festivals, wherever country people congregate. They offer their books among the enormous throngs which come together at Indian *melas*, or religious festivals. An Italian colporteur sold hundreds of copies during a great Italian naval review, last autumn, at Taranto—the ancient Tarentum. A Chinese colporteur cycles round the military camps in the Hunting Park, south of Peking, where the Emperor's soldiers receive their training. In Japan, our Sub-agent and his helpers sold numbers of Testaments and Gospels—often at night by the light of coloured lanterns—in the streets of Saga, an ancient stronghold of Buddhism, where a great Industrial Exhibition last year brought together 400,000 people.

### **At Railway Stations.**

In many countries one of the best places for a Bible-seller's business is the railway station. Take for instance a city like Buenos Ayres, which contains over

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a million people and stands second only to Paris as a centre of the Latin races. Colporteur Rohrsetzer spent last year chiefly at the railway stations of Buenos Ayres, where he is also privileged to visit the principal railway hotels. In the station at Rosario, Colporteur Selle sold 7,000 volumes last year, and has regularly gone through six or eight trains each day.

At many a railway station in India, the colporteur has come to be quite an institution. With his pack of books, he appears upon the platform as a train comes in; then, like the vendor of fruits and sweetmeats, he passes from carriage to carriage, and, with a brief description, offers his *pice* (*i.e.*,  $\frac{1}{4}$ d.) Gospels and cheap Testaments in four or five different vernaculars.

Railways are at last being laid across China. In the railway station at Peking, our colporteur has had extraordinary success last year, selling over 14,500 books; his plan is to attend every out-going train, moving among the passengers who crowd its carriages, and offering sets of Scripture Portions, and single Gospels for sale. In this way, a very great number of Chinese have learned something of the Gospel for the first time.

At the chief railway-junctions in Siberia, our colporteurs last year had unusual opportunities; thousands of Testaments were bought eagerly at the stations by soldiers homeward-bound from the East, many of whom were proud to exhibit the Russ Gospels which had been presented to them on their journey out to the seat of war, or while prisoners in Japan.

Here is a Russian military train, waiting in Smolensk railway station, laden with troops on their way home from the war. "I walked along the carriages," writes our colporteur, "offering my books to the men, when a



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soldier called to me and said that on that very spot, when he was on his way out to the front, he had bought from me a Polish Bible, and had read it continually, and had found in it the way of everlasting life. Then he turned to his comrades, saying, 'Here, brothers, is the man who sold me the Bible and counselled me to read it it every day.' As a result of his words I sold ten more Polish Bibles there and then."

### **For Emigrants.**

Another colporteur had great success last year in Myslowitz, that corner of Upper Silesia where three Empires meet—Russia, Austria, and Germany. Here, emigrants pour in from Austria and Russia, while harvestmen visit Germany for the season and then return to their homes for the winter. Russian Jews in great numbers also passed through this railway station "simply stampeding to America." For weeks our colporteur had to meet these emigrants when their trains arrived in the early morning; he used to start out at 3 a.m., carrying a lantern to light his way.

The remarkable movements of population which characterize our time afford special opportunities to the colporteur, who carries his books down to the quays of the ports where ship-loads of emigrants are waiting to embark. At Hamburg and Bremen our Bible-sellers come into contact with all the nations and languages of Central and Eastern Europe. At Bremen, the colporteur is himself a Pole, and peculiarly fitted to meet so many thousands of "Out-wanderers" (as the Germans call them) speaking various Slavic dialects: Lithuanians, Russians, Ruthenians, Slovenes, Serbs, Croats, Bohemians, Slovaks, and his own Poles.

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### In Sumatra.

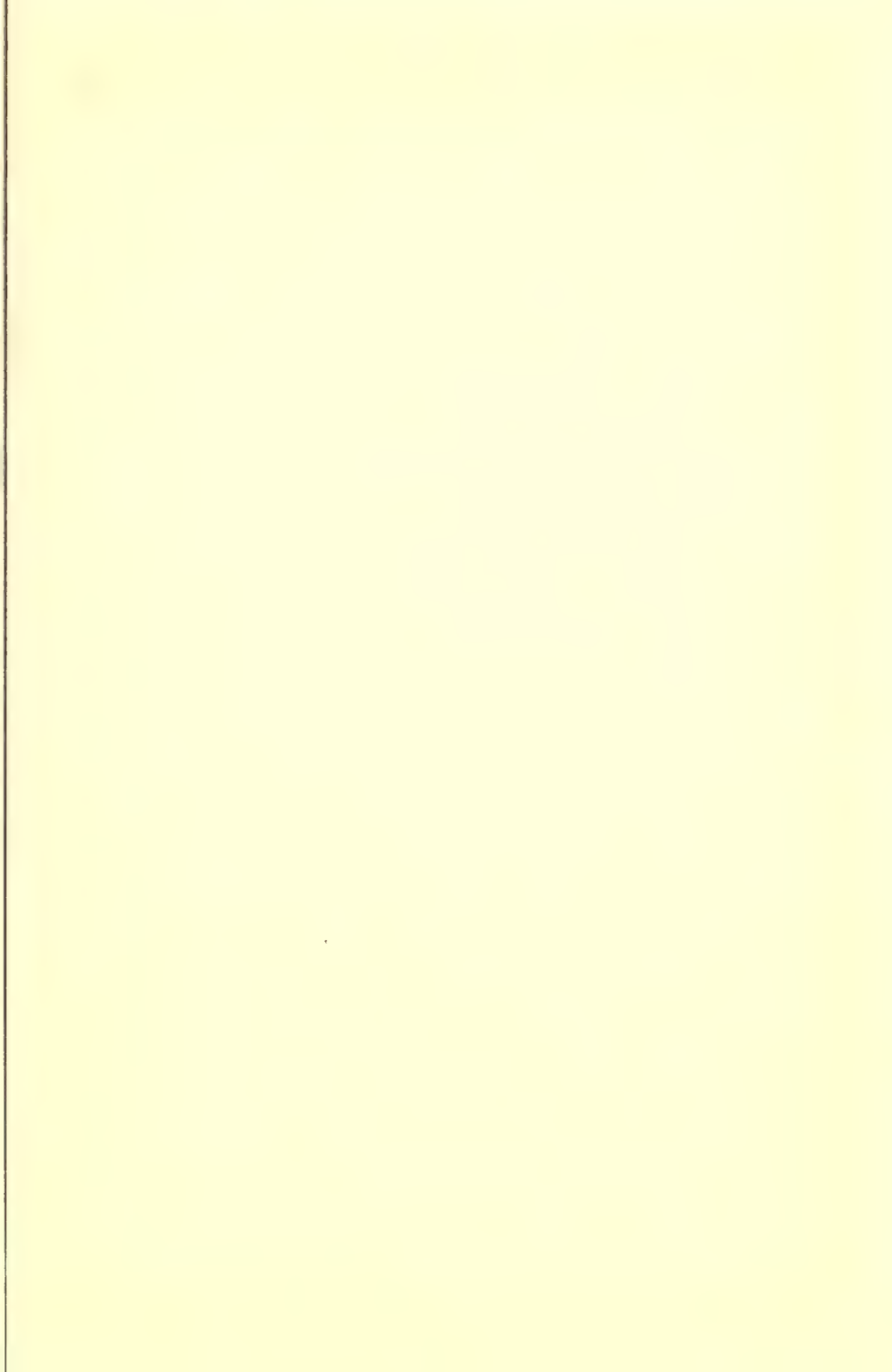
But men of many races and tongues meet and mingle in almost all countries to-day. From the great tropical island of Sumatra, our Sub-agent writes :—

“ Accompanied by my Chinese colporteur, I visited many of the towns and villages, and in three weeks we sold 3,000 volumes in eight different languages. On the first of each month the coolies employed on the tobacco and rubber estates receive their wages, and are given a holiday. The majority go to Medan, the chief town of the Deli district, to buy provisions. This affords a splendid opportunity of meeting people who would otherwise be untouched. At 7 a.m. we took our stand in the market-place, with a big box of books. What a cosmopolitan crowd it was : Chinese, Malays, Javanese, Tamils, Battaks, Sikhs, Arabs, Japanese, Bengalis, and Filipinos—and to each of these we could offer at least a portion of Scripture in his mother-tongue. It was curious to note the expression of pleasure on the faces of many of the people as a book was shown to them printed in their own language, a link with their far-away home.”

### At polyglot Sea-ports.

Marseilles is a thoroughfare for men of all nations, where our colporteur has sold Scriptures to Chinese, Turks, Somalis, and Italians. One man to whom he offered his books, said : “ Thirty years ago, in this very place, or near it, a colporteur like you sold me my first Testament, and since then I have been a child of God. I need not buy anything, but here is a small gift for your Society.”

At Constantinople it is a particularly trying task to reach the dense masses of population clustered round the shores of the Golden Horn and Bosphorus. Our colporteurs make no distinction between Christians and Moslems ; one man, a Slav, devotes his attention more





*Photo by*

**A KNIFE-GRINDER IN JAVA.**

*Zalswafel, Soerabaya.*

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particularly to those who speak Slav languages ; and another, a Scandinavian, is engaged among the shipping and the floating population of the harbour. Streams of different races from Europe, Asia, and Africa come together, but do not blend in Stamboul.

### **Russian War-ships at Port Said.**

At this great gateway between the East and the West, our colporteurs sold last year 16,679 copies of the Scriptures in above twenty different languages—an increase of over 5,500 books. This increase is accounted for by the large number of Russian Scriptures sold early in 1906, among Russian wounded and prisoners-of-war from Japan and Russian troops homeward-bound from Vladivostock returning in transports which passed through the Suez Canal.

Our colporteurs' visits to these Russian transports elicited interesting facts in regard to the books which had been sold on board the vessels of the ill-fated Baltic Fleet and other Russian war-ships which passed through the Canal a year earlier, never to return. One Russian sailor, badly wounded in the great sea-fight, was rescued and taken to a Japanese hospital, where he remained for several months. Homeward-bound on one of the transports, he produced with evident gratitude a copy of the Four Gospels in Russ, which he had purchased at Port Said on his way out to the East ; that little book had been his companion through all the experiences of war, wreck, rescue, and hospital. This is one of many instances where the smaller volumes sold were rescued with their owners ; but most of the larger Bibles and Testaments went down with the Russian ships which sank. There was evidence, however, that these latter books were well

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read during the months when the Baltic Fleet was cruising in the Indian Ocean, and in the lull before the great battle.

Through the joint generosity of two good friends in London, a new motor-launch was sent out in the spring of 1907 for the use of our colporteurs as they visit the vessels which fly the flags of all nations in the harbour of Port Said ; the launch has already done admirable service.

### **Along Inland Waterways.**

In many countries great rivers are still the chief arteries for travel and traffic. Our Russian colporteurs can sail along the Volga from Kostroma down to Astrakhan on the Caspian Sea—a distance by river of 1,630 miles. In South America the magnificent river-system forms the principal means of internal communication. Consider, for example, the States of Pará and Amazonas, which together embrace much of the immense basin of the Amazon, the mightiest river in the world. Some vague idea of the problem of Bible distribution over such a vast tropical area will be conveyed when we say that these two Brazilian States are more than twice as large as France, Germany, and Italy put together ; while their scattered population could all be collected into a city no bigger than Birmingham. Most of our work there has been done along the great tributaries of the Amazon, several of which are themselves noble rivers, more than a thousand miles long. The colporteur takes his passage up one of these great rivers to the farthest point for which the steamer is bound and makes the best of his opportunities for Bible-selling at the different stopping-places, sometimes working in the night as well as the day.

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### Up the River Magdalena.

Let us follow Colporteur Espinoza on one of the flat-bottomed steamers which carries him up the River Magdalena, on his way to the interior of Colombia.

After laying in a small stock of provisions and his bedding, he goes on board the steamer loaded with his books, to find it well filled with passengers. As he ascends the river, swampy land and forest-clad banks, with occasional clouds of mosquitoes, are what may be seen hour after hour, varied only by a passing canoe, or the smoke from some low-lying village. Espinoza soon mixes with the other passengers, offering them his books. "The Señor is selling the Bible," is the word passed round in a tone of ridicule. "Yes," he replies, "it is an honour to do so, and it is good to trust in God, for we know that in the midst of life and pleasure we may be near death." "Ah! that is all right for the *viejos* (old folks) but not for the *jovenes* (young men)," is the quick retort. If the speaker could have foreseen, his answer would have been different; for further up the river, whilst disembarking into a canoe in the dark, this very young man missed his footing and was drowned. So solemn an incident made a deep impression on board the steamer.

### Five Days in a Canoe.

After four days on the Magdalena, Bodega Central is reached—a town with some 1,000 people; here a transfer is made to a small steam-launch bound for Estacion Santander. Arrived at Santander, Espinoza hurriedly purchases a supply of hard native bread and cheese, and is again on his way in an open canoe, paddled by half-castes, up the Lebrija River to Puerto Santo. The journey is lonely, with many hardships, but Espinoza, a born traveller, makes friends wherever he goes. Five days later he lands on the open riverbank at Puerto Santo, ready to mount his mule and ride away to Bucaramanga, where he writes regularly brave and cheerful notes of his journeys and his sales during the month he spends at that city.

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### In the Shadow of Death.

Espinoza travelled on to Cucuta, a city with a population of about 12,000, not far from the Venezuelan frontier; it is one of the worst places in Colombia for yellow fever, and has never before, we believe, been visited by a Bible-colporteur. Providentially Espinoza found lodging in the house of a kind-hearted woman, for the first week-end saw him down with yellow fever. Happily he has a good constitution, and had always led a temperate life. "But I was seriously ill," he wrote, "and believed that my last moments had come, and that I must die far from my friends. All through my fever, Psalm xxiii. was in my thoughts, and often when delirious I repeated it aloud. Slowly I gained the convalescent stage; but before I could rise from my bed, people from the town came into my room to buy Testaments, and during that month I was able not only to speak to them of God's goodness and love, but to sell 189 New Testaments, 167 Psalters, and 107 Gospels."

### The Vale of Paradise?

Valparaiso means literally Vale of Paradise: the earthquake turned it into a vale of ruin and tears. Our Society sent 10,000 Gospels to be given away among the sufferers, and a colporteur has also spent several months in the city, selling the Scriptures. Mr. Stark, who joined this colporteur, writes:

"Our visiting takes us among haunts of vice and dens of unspeakable degradation. . . . Here is a group of drunken mechanics; there is a blatant atheist, blaspheming the Christian faith. Here is a court of ill-fame, where we are surrounded by outcasts; yet even here Christ can bless our mission, as His own was blessed by the well of Samaria. So, Testament in hand, we go back; and, thank God, six Testaments are purchased and a number of Gospels. Round the corner, an advertisement over a convent door announces, *Bulas en Venta aqui*—Bulls (i.e. dispensations) on sale here."



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### **Miners among the Snow-Mountains.**

At a height of 16,000 feet among the snowy Andes—higher than the top of Mont Blanc—stands the mining camp of Morococha, notorious for its drunken riots. It was a cold, cloudy day, a keen wind blew and lightning flashed when our Peruvian colporteur reached the camp. Seeing this solitary figure with his wallet of books, some godless foreigners started rude opposition; but his fellow-countrymen came to the rescue, saying: "We'll judge of your books for ourselves." His reply was to read aloud from our Lord's Sermon on the Mount; and after their brawls and bloodshed, this new, lofty standard of goodness touched many hearts. That day in the open-air our colporteur sold 23 Bibles and as many Testaments.

### **4,500 miles in the Sudan.**

Early last year our Sub-agent, Mr. C. T. Hooper, set out from Alexandria on a tour of missionary exploration in the Eastern Sudan. He travelled by Merowe and Dongola as far as Kassala, close to the borders of the Italian Colony of Eritrea. Thence he journeyed with a caravan of camels 700 miles by way of Gedaref and Gallabat on the Abyssinian frontier, down to the Blue Nile, and on to Khartum. The whole tour, including his return to Alexandria, occupied three and a half months and covered 4,500 miles.

### **A Great Journey into Chinese Turkestan.**

Among the feats achieved last year by the Society's servants, perhaps the most notable was a journey across the heart of Central Asia. West of the Chinese province of Kansuh lies what is known in China as the Sinkiang (*i.e.*, the New Dominion), which stretches away across Central Asia, along the north of Tibet and Kashmir, and touches on its north-west extremity the borders of

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the Russian Empire. In 1905, after Mr. George Hunter, of the China Inland Mission, had made some experimental journeys, it was arranged that our Sub-agent, Mr. Hans Döring, should join him and itinerate for a year or so in this little known and needy field.

Accordingly in February, 1906, Mr. Döring reached Liangcheo, bringing with him about 15,000 copies of the Scriptures, including Gospels, etc., in Arabic, Kirghiz, Kalmuk, and Russ. Here he found that Mr. Hunter had already started. Without hesitation Mr. Döring proceeded alone, and braved the perils of a long, solitary journey into regions with which he had no previous acquaintance.

He left Suchau at the end of February, 1906, with a caravan consisting of twenty camels bearing his books, a pony for himself, and a donkey for his Chinese helper. Twenty days' march over the Gobi desert, tormented with sleeplessness and blinded by furious dust-storms, brought him to Hami, where he had an audience of the monarch of this tributary kingdom. Here the familiar blue robes of the Chinese become less conspicuous among the red and green garments which characterize the Moslems of Western Asia. Pressing on over the *steppes*, he reached Urumtsi towards the end of April. This city, which is the capital of Chinese Turkestan, has about the same longitude as Calcutta, but lies more than 1,500 miles further north. Its population consists of voluntary and involuntary emigrants from China, mingled with numbers of Turkomans, Mongols, and Tibetans. Here Mr. Hunter and Mr. Döring joined forces, and were able for a short time to work in co-operation. Then Mr. Döring moved on still further westward, until he arrived at Kuldja at the beginning of September. This city, which is peopled by representatives of all the tribes of Central Asia, is situated not many miles from the Russian frontier.

At the end of the autumn Mr. Döring returned to Urumtsi, where, after the middle of November, he was practically snow-bound. At the close of last year he proposed, as soon as the weather permitted, to return by Turfan and Hami to

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Kansuh for fresh supplies of books, and with these to retrace his steps to Urumtsi: thence he would work his way into Russia for another season of itineration during the summer of 1907, returning finally by the Siberian railway to Shanghai.

On this great journey Mr. Döring has already proved himself a traveller who makes light of difficulties, and a missionary who is ready to work under the most trying conditions. Up to the end of 1906 the Scriptures sold by Mr. Döring were 138 Bibles and Testaments, and 4,402 Portions; and by Mr. Hunter 64 Testaments and 2,117 Portions—in all 6,721 copies, including Mandarin and Wênli, Russ, Kalmuk, Kirghiz, and Arabic.

### **“The Books are always with me.”**

The permanent value of Bible distribution is brought out by the following incident. At a great Hindu *mela* in the Panjab one of our colporteurs met a man who had bought a Gospel at the *mela* the year before. This man came up to him and said: “The word of your teaching which I have heard is lost, of course; but the book which I bought is not lost, and I have gained much profit by its study.” Then he bought a number of Gospels for himself and his neighbours, saying: “I cannot forget the books, as they are always with me.”

### **Daughters of Consolation.**

By immemorial custom the women in Eastern lands are condemned to lives of more or less rigid seclusion and restraint. In order to reach the inmates of the *zenanas*, who are cut off from any share in ordinary Christian teaching and worship, the most effective agent is the Biblewoman. In addition to its 900 colporteurs, our Society supports 640 native Christian Biblewomen in the East, who are employed and supervised in connection with forty different missionary organizations.

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Mrs. Isabella Bishop, the famous traveller, who had wider and more intimate knowledge of the East than any other woman of our time, wrote describing the need for such work:—"Those illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs that enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue. They conserve idolatries and keep fetich and demon-worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of lapses from Christianity. It is impossible to raise the men of the East, unless the women are raised; but real converts among Asiatic women, especially among the Chinese, make admirable Christians."

### **The Biblewoman as Teacher.**

Moreover the work of our Biblewomen in Eastern lands takes new significance in view of the changes which are slowly raising the status of women in India, China, Japan, and Korea. With a growing desire for education, comes a corresponding demand for teachers, and where in former years the door of the *zenana* was closed to the Biblewoman, she is now often begged to enter; and in some districts her time is mainly employed in teaching women to read—a Gospel or a New Testament being their only text-book. In this way the Word of God is finding entrance into thousands of homes, whose inmates listen eagerly as the Biblewoman reads aloud the story of the Cross.

### **Among Indian Villagers.**

A native clergyman of the S. P. G. Mission, Robertsonpettah, Madras, sends the following report :





*Photo sent by*

**A GROUP OF INDIAN BIBLEWOMEN.**

*Miss Soonderbai H. Poojar.*

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“In one village a total of eight adults and five children were, after several months’ preparation and instruction, baptized by me. The Biblewoman was the chief instrument in God’s hands in bringing them over and instructing them. There was much opposition to these newly-baptized people by their own relatives, but by the blessing of God they remained firm and steadfast. I am exceedingly thankful, knowing as I do how deeply these people are sunk in gross superstition and ignorance, that there are so many good indications of the Biblewoman’s work. Praised be God!”

### **Under a Syrian Apricot Tree.**

Miss Mary Talbot, of the British Syrian Mission, who superintends our Biblewomen at Beyrout, sends a picture of the way in which one of them spent her holiday in a mountain village. Her husband had taken a house close to the village fountain, where a large apricot tree grew, with a tent pitched near. Many passers-by would rest here in the heat of the day, and she had opportunities to speak to them of the Gospel. Sometimes as many as fifty camels would be resting near this fountain, and she and her daughter would gather little groups of cameleers round them, and teach them about Christ. Some of these men came from the Hauran—The region called Bashan in the Bible—and though very ignorant, they seemed ready to listen. They told the Biblewoman they were going away for their trading, but would be back in about a fortnight. On their return they came and received more instruction, and sometimes she would sit out at night reading to them, while her husband held the lamp for her. She has gone to the same village for her holiday again this summer, and has taken Bibles and Scripture portions with her; but few of the Hauran cameleers are able to read.

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### A Sorceress Reclaimed.

From Korea, Sister Isabel, of the S.P.G. Mission, gives this striking testimony :

“ A large number of women have been persuaded by Sarah, our Biblewoman, to destroy the various things in their houses connected with devil-worship, and it is now an established custom to send for the Biblewoman to pray with and for them when they are sick, instead of sending for the *mutang* (sorceress). One woman who had been a *mutang* for many years heard of the ‘Holy Doctrine’ through Sarah, and asked that she be allowed to be a follower. She was told that the first step was to destroy all the things used by her as a *mutang*. To this she willingly agreed, and during one of the regular visits of the Sister from Seoul the whole *mutang* equipment was burnt in the courtyard, after which prayer was offered in the house, which the woman said now felt clean and peaceful. This took place about eight months ago, and since that time the woman and all in her house have become some of the most regular attendants at all our services and classes.”

### A War-correspondent's Witness.

*The Sunday Strand* last February contained a weighty article entitled “Home Truths about Missionaries” by Mr. F. A. McKenzie, the well-known war-correspondent of the *Daily Mail*. We will conclude with one extract.

“ A few weeks ago I stood outside the compound of Mr. Turley, the agent of the British and Foreign Bible Society in Manchuria, and looked at a pleasant-faced, elderly Chinese Biblewoman talking with and selling books to a crowd of natives around her. Six years ago, when the Boxer movement arose in Northern China, the Boxers at Mukden determined to make an end of Christianity there. They stormed the Roman Catholic Cathedral and butchered the priests and nuns and their converts in horrible fashion. They broke up the Protestant Missions, with accompaniments of torture and shame which I dare not dwell on. They specially resolved to lay hold of this Biblewoman, for she had been so active and



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successful that all knew of her. At last they caught her, with two nieces, in a suburb of the city.

"The three women were thrown on a springless Chinese cart and, surrounded by a howling mob, were led towards the centre of Mukden, where they were to be tortured, outraged, and killed. The two nieces were crying bitterly, and the old woman turned to them and spoke very earnestly. Why should they cry? Let them pray! God would help them! She herself started praying, and soon her nieces joined her, and their tears ceased.

"It was a long and weary ride. The roadway was blocked with carts, and the death tumbrel could only move along at snail's pace. The fears of the younger women were now over. There was not a tremble or a tear from them. Soon an uneasy sense of awe came over the Boxers. Why were not these women afraid? One man suggested that some spirit was guarding them, and another spoke fearfully of the dangers that would fall on those who should offend the spirits, while others continued to shout loudly for vengeance. Still the cart moved on, nearer to the execution ground.

"As it passed under the shadow of the city walls a Chinese gentleman, well known in the locality, rode by in state. He cast his eye over the women. 'What fools you Boxers are,' he said, 'to kill these women, when they might be sold for good silver. I will buy them off you.' The Boxers, already uneasy, saw a way out of their difficulty, and seized the opportunity. The women, bound as they were, were tossed into the back of the gentleman's cart and driven out towards the country.

"When the cart got away from the crowds into a quiet part the owner stopped it. The women's bonds were cut, and they were taken out. The Chinaman looked at them with a smile. 'Some day,' he said, 'when you are well-off again, you can pay me back what I have given for you to-day. Now you can go where you please.' Is it any wonder that that old Biblewoman believes in Christianity and in prayer? When treaty-port critics talk to me of 'rice Christians,' I remember the Biblewoman of Mukden."

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### THE WIND AMONG THE BRANCHES.

*“There’s night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there’s likewise a wind on the heath.”*

GEORGE BORROW: *Lavengro*, chap. xxv.

Whatever reproaches may be cast against this present age, we certainly cannot call it tame and uneventful. We have all witnessed momentous and dramatic changes wrought by wars and revolutions. During these recent months the earth itself has shivered with “seismic unrest,” until cities like San Francisco, Valparaiso, and Kingston, lay ruined in the dust. But apart from battles and earthquakes, we live in a time when ideas are making armies of themselves, when strange new thoughts and hopes are permeating and transforming the inner life of nations. It is these deep undercurrents, flowing silently beneath the surface, which change the courses of history. And yet the keenest watchers can only catch, here and there, tokens which betray the hidden set of the tide.

We, who watch and pray for God’s kingdom to come and His will to be done on earth as it is in heaven, may perceive the Divine Spirit moving in many places at once. We feel the breath of that mighty Wind which

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is the inspiration of the living and makes resurrection among the dry bones of the dead. And we recognize that earthly events are ordered and overruled to prepare the way of the Lord, even where we had perhaps least expected His appearing.

A Society like ours, which ramifies so widely across the world, must needs be affected by the happenings of events, and be sensitive to the courses of popular opinion. Thus, the newspapers announce an outbreak and a bombardment on the coast of Morocco: if you open the Bible Society's new Report, you find a page devoted to the doings of our Sub-agent stationed at Casa Blanca in 1906. Last year, both in France and in Spain, ecclesiastical questions have been fiercely discussed, and our colporteurs found some corresponding religious interest aroused among the people: the conflict has stirred many out of their stolid indifference and so helped indirectly to sell the Scriptures.

The statistics of our circulation in India serve as a kind of barometer to indicate the condition of different provinces in that immense empire. When we read that our issues of Bengali Bibles and Testaments have fallen, we at once remember the *Swadeshi* agitation, with its determined effort to boycott everything having the remotest connection with the West. On the other hand, we note that Khassi Bibles and Testaments have been sold in larger numbers than ever, and we recall the great spiritual revival which has reached and still abides upon the Welsh Calvinistic Methodist Mission in Assam. In North India, again, our Bible-sellers have had to contend with the demoralizing panic produced by the plague; in many villages no stranger could gain entry, while in some districts village after village stood absolutely deserted by the terror-stricken people.

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### In Egypt.

The unrest which prevailed in Egypt last year could not fail to affect the Bible Society. All our colporteurs in the Delta and at Alexandria felt themselves faced by prejudice and animosity, and had to exercise constant discretion and self-control. The atmosphere became electric ; but while insults were common, violence was seldom attempted. This unhappy recrudescence of anti-British and anti-Christian feeling among Moslems has called forth no small courage and forbearance on the part of our colporteurs themselves.

### In Russia.

Few outside observers are competent to pronounce decisively on the movements actually progressing in Russia. We can see that a new *régime* is struggling to replace the old. We can believe that the transformation which is being accomplished will probably involve not only political and social but profound economic changes. This last year the Russian people made their first experiment in the working of a parliament. The lamentable public outbreaks which have occurred took place mostly in districts which lie round the circumference of the Empire. Within the wide area of Central Russia our colporteurs pursue their work without hindrance or difficulty, save from the rise of a more militant type of secularism among the artisans. The remarkable growth of intelligence among Russian peasants is partly traceable to the fact that by reading the New Testament—especially, perhaps, the Epistles—they have been led to think for themselves. But the feature of outstanding significance in the present situation is that an evangelical Russia is beginning to appear,





*Neville Edwards.*

**THE GREAT WALL OF CHINA.**

*Photo by*

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with promise of noteworthy developments in the future. It is this evangelical movement which helps to keep up our circulation of the Scriptures.

### **In China.**

No statesman, no philanthropist can watch without emotion the changes which are transforming the vast fabric of tradition and custom in this most ancient, most populous of empires.

"We must admit that the promise with which last year opened in China has scarcely been fulfilled, and that at its close the outlook is once more marked by uncertainty. In the early months of 1906, it seemed as though an irresistible wave of reform was sweeping over the country. Edicts appeared with bewildering frequency; a few strokes of the vermilion pencil abolished old institutions and introduced grave constitutional changes; a few more strokes created new institutions and new departments and methods of government. These changes were in the right direction, but the movement was too rapid; and it is not surprising, therefore, that the close of the year witnessed the spectacle of a Government once more divided in its counsels, timid about its own reforms, and alarmed at the ideas and ambitions which its own progressive measures have called forth among the people."

Concerning Christian progress, two facts may be recorded side by side. In China, since 1860, more than three hundred foreign missionaries have suffered martyrdom. In China the combined Bible Societies sold two-and-a-half million copies of the Scriptures last year.

### **In Korea.**

In this remote kingdom political unrest has recently grown acute. But the Koreans are learning that Japan's protectorate is not to be shaken off. Perhaps the very helplessness of their condition drives them to seek

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sympathy and help in that Faith which has proved that its preachers are not at work in Korea from political motives. Everywhere the missionaries report a deep and genuine religious movement which has spread from the mountain hamlets in the north to the fishermen's huts on the southern shores. Our Secretary, the Rev. J. H. Ritson, describes how he himself witnessed this marvellous spiritual flame burning in cities like Seoul and Fusan and Songdo and Pyeng-Yang. Thousands of new names have been enrolled in the Christian Church ; while many of its members have gained a deepened sense of sin, and been led through much heart-searching into a surrendered life of faith, joy, and peace. It is at once the cause, and the consequence, of this revival that the demand for the New Testament in Korea far exceeds all precedent and goes on steadily increasing.

### **In Brazil.**

From Rio the Society's Agent sends an impressive account of Bible work. "Brazil shows signs of a real spiritual awakening. Perhaps no other Latin country to-day is the home of such a movement towards reformation. In nearly all parts of the Republic the people are asking for the Bible and for evangelical teaching. In hundreds of places our colporteurs are the only persons who have gone there with the Gospel, and this revival of religious earnestness is following the track of the colporteur."

### **At the University of Cairo.**

In May, 1907, the Rev. D. M. Thornton of the C.M.S. writes from Cairo : "During the last two months there has been an unprecedented demand for



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Arabic Bibles on the part of the Sheikhs of the great Moslem University of El Azhar, for the express object of comparing the Old and New Testaments with the Koran." This famous University at Cairo is the principal seat of Koranic learning. Although the sciences taught and the methods of instruction have hardly changed since it was founded in A.D. 969, yet to-day it has 10,000 students, drawn from every Muhammadan country between Calcutta and Sierra Leone, most of whom propose to become teachers of their faith. The opportunities for Bible work can hardly be over-estimated among these students of Islam and the many thousands of their co-religionists in Cairo. There is also a large European population, which can be but partially touched, as the Bible Society has had only one colporteur in this ancient city of variegated Eastern colour which is teeming also with modern life.

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### FOR THE HEALING OF THE NATIONS.

*“Then there came to him a hand, with some of the leaves of the Tree of Life, the which Christian took and applied to the wounds that he had received in the Battle, and was healed immediately.”*—THE PILGRIM'S PROGRESS.

The folk-lore of many nations has ascribed mysterious virtues to the leaves of trees and plants. Some of these old-world traditions are sufficiently curious. For instance, the “holy herb,” vervain, was believed to have grown on Mount Calvary, and, therefore, to possess special powers of healing. Again, the plant known as betony was credited with marvellous medicinal properties, so much so that a proverb recommends any man who is sick to “sell his coat and buy betony.” Writing of the plant which we call mugwort, (*Artemisia vulgaris*), Pliny says:—“The wayfaring man who has this herb tied about him feeleth no weariness at all, and he can never be hurt by any poison, nor wild beast, nor yet by the sun itself.” So in his poem, entitled “The Goblet of Life,” Longfellow alludes to the legendary virtues possessed by fennel:—

*Above the lowly plants it towers,  
The fennel, with its yellow flowers,  
And in an earlier age than ours  
Was gifted with the wondrous powers,  
Lost vision to restore.*

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*It gave new strength and fearless mood :  
And gladiators, fierce and rude,  
Mingled it in their daily food ;  
And he who battled and subdued,  
A wreath of fennel wore.*

And although an immense amount of superstition mingled with the primitive recipes of folk-medicine, there was also no little wisdom—as even our modern Pharmacopœia testifies—in the traditional remedies employed by peasants and country people for so many generations. More fantastic are the stories which attribute strange potencies to special trees. The rowan, or mountain-ash, for instance, was believed to have mystic power against the enemies of mankind : Gerarde assures us that “the leaves of this tree are so great virtue against serpents that they dare not so much as touch the morning and evening shadows of the tree, but shun them afar off.” Traditions and associations like these coloured the common thoughts of men in earlier ages ; and such ideas serve at least to illustrate the sacred symbolism employed in the Apocalypse :—“On either side of the river was there the Tree of Life . . . and the leaves of the Tree were for the healing of the nations.”

### The Treacle Bible.

The first English printed Bible, published in 1535, was translated by Miles Coverdale, whose version is still substantially preserved in the Psalter appended to the Book of Common Prayer. This Bible of Coverdale's is sometimes known as the “Treacle Bible”—on account of the sentence in Jeremiah viii. 22, *Is there no balm in Gilead?* which Coverdale rendered thus : *There is no more Triacle in Galaad.* Now the derivation of our word treacle goes as far back as the Greek *thêrion*, a

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venomous creature, the adjective from which, *thêriakos*, meant anything appertaining to venomous creatures. Thus in pharmacy *thêriaka* or "triacle" came to denote the antidote for snake-bite; and on the principle that "like cures like," it was believed that the *thêriaka* must contain something of the *thêrion*. So Jeremy Taylor observes:—"We kill the viper, and make treacle of him." In Coverdale's time this word "triacle" had come to mean any balsam or sovereign remedy. Indeed, "Venice treacle," compounded of something viperine with other ingredients, was expelled from the British Pharmacopœia only in the eighteenth century; and our familiar sweet syrup received the name treacle because in appearance it resembled that once-famous balsam.\* Thus the quaint epithet "Treacle Bible" may, at any rate, suggest to us the healing potency of Holy Scripture, which contains God's sovereign antidote for the evil that is in the world.

### The Power of the Book.

The reports which our Society receives year by year from so many countries brim over with fresh proofs that the Leaves of the Tree are still for the healing of the nations. God's living Voice speaking in the Bible still comes home to men's consciences and authenticates itself in their deepest experience. God's redeeming love still chooses this channel whereby to reach and subdue the human heart. "A chance text of Scripture falls upon the ear, in church or out of it, and a touch of power comes with it, and with the power a flash of light, and a saint is made." A Roman Catholic apologist has argued that "the crucifix, which is considered indispensable to every Catholic, is in itself an ever-open

\* See DR. SMYTHE PALMER: *Some Curios from a Word Collector's Cabinet.*

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Bible." But it is the ever-open Bible which alone can fulfil those spiritual functions which are suggested by a crucifix. Here, in the pages of the Gospel, as nowhere else, we may indeed survey the wondrous Cross on which the Prince of Glory died.

It will be profitable to cite a few among multiplied examples of the power of God's Word to heal and bless the soul. In the hospital at Port Said, a German engineer begged our colporteur to bring him a Bible ; day after day he pored over its pages, until at last he whispered : "It is strange that I have had to come to Port Said to know Christ as my personal Saviour." A farmer in the heart of Brazil had never met a Protestant in his life, until an American missionary passed that way ; but two years earlier he had bought a Bible from a cattle-dealer, giving him an ox in exchange for it, and the missionary found him a transformed man—a trophy of the Bible. "Welcome !" cried an old Frenchwoman to our colporteur, in the valley of the Loire, "Welcome ! If you only knew the good I have gained from my book ! How happy I am to-day ! Without this book I would never have known joy and peace. I used to pray to the Virgin and the Saints, but my heart was always sad. I have come to understand now that God will not have a divided heart : He must have everything or nothing."

### For Prisoners and Captives.

Our depository at Monastir, Mr. Kyrias, was moved by the wretched condition of the 1,200 prisoners who are shut up there in Turkish prisons. After a good deal of trouble and delay, he has gained access to these unhappy men, and provided them with copies of the Scriptures in Greek, Bulgarian, Turkish, and Hebrew.

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For the sake of those who cannot read, the Greek and Bulgarian priests, who are themselves among the prisoners, "read the Bible aloud all day long." One young man, sentenced to be confined there for life, told Mr. Kyrias: "Since I have read of the sufferings of Christ and how the penitent thief found salvation at the last, I believe that there is mercy for me too, although I have been an evil-doer."

### Under the Escutcheon of the Heart of Jesus.

At Daimiel in Spain, our colporteur came to a house whose door exhibited an escutcheon of the "Heart of Jesus," a sign that the householders were devout Roman Catholics. He was met at the door by an old man, who said: "What I want to get is a New Testament. I know quite well what kind of book it is. Although I belong to the Brotherhood of the Heart of Jesus, I read a Testament last year which a friend of mine lent me, and the more I read it the better I was pleased with it. One day this friend came to me and said, 'Do you know that the book we have been reading is prohibited, and the priest has taken it from me?' I replied, 'Such news is too late; for by means of that same book I have come to know Christ, and Him they cannot take from me.'"

### A Leper's Message.

From the Almora Asylum for Indian Lepers a middle-aged woman named Hansira, who in many ways helps other lepers more helpless than herself, sends this message: "What a wonderful story is the story of the Life of Jesus, which shows us how great is God's love! I cannot tell others; but do you tell them for me that God is love, and that though I am afflicted as I am, I can testify that God is love."

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**“O World, as God has made it!”**

The Bible has power to open men's eyes to the wonder and beauty of the world. Dr. S. Reynolds Turner, who superintends a Chinese colporteur in Amoy, writes :

“He is one of the most earnest Christians I have met in China, and a real red-hot evangelist. In visiting our stations I have seen a good deal of him on his native heath, and one remark he made sticks to me, since it was so strange from a Chinaman. We were standing on a hillside overlooking the sea, which at that part of the coast is dotted over with islands, and I was revelling in the beauty of the scene under a bright sun and clear skies. Suddenly he turned to me and said, ‘Isn't it beautiful!’ I agreed heartily, but added that I thought Chinamen did not, as a rule, pay attention to such things. ‘Ah!’ he said, ‘I never saw anything about me, or thought anything beautiful or worth looking at, until I became a Christian ; but since then the world gets daily more beautiful, and the more I see of it, the more I comprehend our dear Father in heaven.’”

### **After five-and-thirty Years**

In Algiers a Frenchwoman asked one of our colporteurs what books he was selling, and when he told her she replied, “I am glad that you sell such books. My mother has one, and she reads it every day. She believes all that the book teaches her, and says that she is saved and that she will go to be with Jesus.” She took the colporteur to see her mother, and he found a Bible open on the table. The good old mother said :

“It is about five-and-thirty years since I bought that Bible in France from a man like you, who was selling such books in our village. For ten years I kept it without reading even a single page ; then I began to read it, and now I read it every day. It is my sole comfort. I do not fear death, because the Lord Jesus Christ has vanquished death, and He willeth not that any one should perish. I know that I shall go to be with Him.”

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### An exiled Korean Patriot

The following account comes from the Rev. J. F. Preston, of the American Presbyterian Mission (South):

“ In March, 1904, a young Korean patriot, after five weary years in prison, was banished for life to a distant island. Just as he was leaving Seoul, a Christian friend presented him with a Chinese Bible and hymn-book, urging him to accept the Saviour Who alone could write hope over his future. This young exile, of noble family, keen intellect, and splendid Western education, pondered on his friend's words and began to read his Bible. On a visit to that island a year later, I found him as earnest and intelligent a believer as I ever met. The Holy Spirit, using the Word of God, had been his only teacher. He had borne faithful witness to those around him of the treasure which he had found. Together we planned aggressive Christian work. Seven months later I re-visited the island and baptized him in the presence of a group of enquirers whom he had gathered ; and on that same occasion seven of those whom he had taught were received as catechumens. We then laid still larger plans, which have resulted already in the opening up of another island, where a hundred people have expressed their desire to ‘do the Jesus-doctrine.’ God works in mysterious ways : He sent this young man into exile to save his soul ; and not only so, but to bring salvation, we believe, to scores of people in these remote Korean islands. And it all began from the simple gift of a Bible ! ”

### The Effect of a Five-farthing Testament

The following letter from one of our Japanese colporteurs is given in his own words :

“ I am glad to inform you that the seed you have sown has brought forth rich harvests. When returning from Uwajima, a man who lives about twelve miles from here bought a New Testament on board the steamer. After he came home, he read the book through five or six times and found out the true God, Jesus Christ. One day, he said to his wife, ‘ We are





*Photo by*

**OLD AND NEW IN JAPAN.**

*Neville Edwards.*

A Street in Tokio.



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not to worship too many gods. We must believe in only one God. I shall gather together my paper gods and put them on the fire.' After that he commenced to pray the Lord's Prayer and to read in the Testament daily. Later, the village officer came to his house and said, 'I think your actions for some time have been different from usual. What are you doing?' He answered the officer, 'I have this book which I bought on the steamer on my way from Uwajima, and I have read it many times. It is the best book in the world. I have found out the true God.' 'Will you let me see that book?' said the officer. 'Oh! this is *Yasu-no-hon.*' (i.e., the Jesus Book). 'You must not believe; you stop—stop!' The man answered, 'You study this book. Do you know Jesus Christ?' 'No, I do not.' 'Oh! you do not. Before, I thought the same as you. You must study this Testament. I shall never give up my faith unless a more excellent God than Jesus Christ comes to me. Then I will give it up.' This man never heard a Christian sermon nor had a Christian teacher. He studied the book alone—only a 5 *sen* New Testament."

### A Lonely Disciple.

From Hunan, in South Central China, the Rev. A. Parker Clinton, of the C.I.M. Changtehfu, sends this curious and pathetic instance of a disciple of the New Testament, remote from all Christian teaching:—

"Five years ago, a man called here and bought a New Testament. Then he went back to his home which is 90 *li* distant, cast out his idols, and put up a tablet to the true God '*Shang Ti*' and to 'Our ancestors, Adam and Eve.' From that time he has considered himself a worshipper of God, reading his New Testament to his wife and family and from time to time making pious prostrations. This went on till two or three months ago, when his wife died and he was quite at a loss how to bury her; Chinese priests he would not have, but he had to confess to the neighbours that he had not learnt the correct procedure for the Christian burial of the dead. At

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last he wrote out this formula and placed it on the deceased : ' True God, accept this in clear evidence of one who trusted in the merit of Jesus ' ; then, followed by his three sons, he walked round the coffin several times, repeating the same words. Afterwards he made a journey here, to tell us what he had done and to inquire if he were correct. We advised him, in case of a similar emergency, to read a chapter of Scripture and offer prayer ; he left us apparently relieved and grateful, but not before we felt we had met another of God's hidden children.' "

### **The Bible in Brazil.**

From many quarters we hear of the remarkable spiritual results which are following the circulation of the Bible in Brazil. Over that enormous territory it is impossible to reach the scattered population by ordinary methods : but the Scriptures can utter their message where no other voice speaks for God. Mr. F. C. Glass, of the South American Evangelical Mission, who was formerly one of our colporteurs, and knows the States of Goyaz and Matto Grosso better than any other worker, writes :

" It is no exaggeration to say that the whole religious attitude of the people of South Goyaz is undergoing a remarkable modification since the Bible was circulated among them. The results of the Bible Society's work for the last few years are most far-reaching, and cannot be measured by ordinary methods of calculation. I mean that there are hundreds, perhaps thousands, who are being brought to understand the Truth through the reading of the Word of God alone. In many places the Gospel has never been preached except by this means. More than once I have put up at a lonely farm, far away from any town, remote from the civilized world, and have found that the Bible has brought its own message there. The only teacher has been the Holy Ghost, and He has often carried light and conviction to men's souls by means of the Scriptures.' "

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### Taught of God.

Mr. Glass also records the following striking experience :

“ Two years ago, a farmer at Burity, near Santa Cruz, was persuaded to read what was said to be a ‘ false ’ Bible. He had a strong prejudice against the book. At Santa Cruz, however, a friend succeeded in obtaining a Roman Catholic Bible ; so the farmer rode into the city to make a comparison, and found to his great surprise that the two versions were substantially the same. This led him to study the Bible, and his eyes were opened. After a time the farmer began, whenever people would allow him, to read to them from his Bible. This went on for months, till gradually fears and prejudices gave way before the Word of Life and Love. His house became the centre of a little group meeting together for the reading of the Word, and it took root in their hearts. Last May the farmer rode into Santa Cruz, and for the first time in his life attended a Gospel service. He found Christ that same night, and returned home full of joy. When I went out to his farm a fortnight later, I found sixteen men and women, who for a long time had been seekers after the light, as the result of reading that man’s Bible. There was no need to exhort them to repent and give up their idols : they had done so already. There was little I needed to teach them with reference to the great first principles of the doctrine of Christ. It was wonderful ; they had been taught of God.”

The Rev. H. J. M’Call, an Englishman who is working in Brazil with the American Presbyterians in the State of Bahia, writes : “ I have had a long and most remarkable trip into the interior, and have seen large numbers of persons profess faith in Christ. The good work is going on rapidly, and I believe it is largely owing to many of our young people, who carry their marked New Testaments in their pockets, and are really preaching the Truth and advertising the Scriptures. Whole families are accepting the Gospel, and in a great

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number of instances conversions are due to private personal examination of the Word of God." Mr. M'Call then orders a large additional number of pocket Testaments.

### **Living Water in the Desert.**

We have already described how Mr. Hans Döring, one of the Society's Sub-agents, crossed the desert of Gobi last year to Hami, in the heart of Central Asia, and then journeyed still farther westwards to Urumtsi, the capital of Chinese Turkestan. On his way he was snow-bound for a couple of days at a remote little town, Muliho. Here Mr. Döring was invited to visit a cloth-dyer named Wang, whose modest abode consisted of a single room opening on to the main street. Mr. Wang seated his foreign guest on his *k'ang* (*i.e.* bed) and then took down from the wall a book which hung fixed by a string on a nail. It was a copy of the Acts of the Apostles in the Mandarin Chinese version. Its original cover had been replaced, and the smoke of the small mud hearth near the *k'ang* had toned the outside of the book to a grey-black tint, like the colour of the wall on which it hung; but the pages gave every evidence of having been much read, and leaves torn here and there were carefully patched.

Mr. Wang said he obtained that book seven years before from a travelling Chinese merchant, who had it from some missionary, but did not care to read it and so gave it away. Originally Mr. Wang had lived where he heard much of the "doctrine" from travelling English missionaries; but then he did not think anything of it. Apparently he had to be sent away from his old surroundings into these remote regions, in order to be made to think more of the Gospel. The insignificant little book, rejected by the merchant, came into the hands of one





*Photo by*

**BOY LAMAS IN WEST CHINA.**

*With a back-ground of bales of tea.*

*Neslie Edwards.*



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whose heart was prepared by the Holy Spirit's ministry. Through these last seven years this small-type copy of the Acts proved to Mr. Wang a well from which he drank living water. So far as Mr. Döring could judge from his knowledge of the Gospel and from his manner of life, he had become thoroughly converted. He kept his copy of the Acts in as prominent a position as his Chinese neighbours kept their idols. By the side of this book he had hung up two sheets of paper. On one of them he had himself written as much as he could remember of the Commandments; seven of these were practically correct—for the other three he had substituted precepts based on such Christian teaching as he recollected. Thus, instead of the fifth commandment, he had written, "Thou shalt not speak evil of thy neighbour"; and instead of the fourth, "Judge not, that ye be not judged." On the other sheet he had written as much of the Lord's Prayer as he could remember. Mr. Döring was indeed glad to help him to complete these two sheets; and he very thankfully bought New Testaments for himself and his assistants.

Critics of colportage tell us that the books are destroyed or thrown away by those who buy them, or that the purchasers can neither read the Gospels or understand them. Doubtless Gospels are thrown away in scores of cases; just as this copy of the Acts, bought out of curiosity, is discarded as soon as it is found to be a Christian book. But it falls into other hands, and 1,500 miles from the spot where it was cast aside, it becomes in the midst of a veritable desert a well of living water to a thirsty soul.

### **The Test of Experience.**

After all, as Robert Louis Stevenson bore witness, the final test is the test of experience. Before he died in

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far-off Samoa, he wrote this candid confession :—“I had conceived a great prejudice against Missions in the South Seas, and I had no sooner come there than that prejudice was first reduced, and then at last annihilated. Those who deblatterate against Missions have only one thing to do, to come and see them on the spot. They will see a good deal of good done, they will cease to complain of Mission work and its effects.”

And the same test determines the practical religious value of translations of the Scriptures in the languages of uncivilized peoples. Here are the conclusions which a veteran Presbyterian missionary draws from the experience of a life whose best years have been dedicated to the New Hebrides :—

“One thing continually impresses me in my work among these one-time heathen. Scripture is its own interpreter, and the natives will read and re-read, and learn and understand much more than we imagine they will understand, simply through reading the Book for themselves. One of the older natives in Aneityum said to me a few weeks before I left : ‘When the missionaries came here our ignorance was unspeakable; but when they gave us the Book, we read it for ourselves, and got understanding through reading.’”

### **A Woman's Voice from Yoruba-land.**

In the spring of 1907 Bishop Tugwell gave an address at the Bible House, in which he described a recent experience in his own West African diocese. He had come to a town called Akure, which stands in the midst of a dense bush where there are rubber-trees, and the people make a good deal of money by selling the rubber. Some years ago a mission was founded, and now there is a church with a hundred Christians. After service, the Bishop said, “Now I want you all to come and preach in the open-air.” So they all marched through the streets

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singing, until they reached the market-place, where people turned out in great numbers and made a splendid congregation. The Christians stood on one side, and the heathen on the other. The Christian folk looked bright, clean, cheerful, happy, well-fed. The heathen people looked quite different—degraded, miserable, thin—and yet seven years ago they were all heathen. Then the Bishop said: “I want one of you Christian people to speak to us, and I should be glad if a woman will speak first.” One woman stepped forward. She had brought her Yoruba Bible and she held it up, and after saluting the people she spoke:—

“I want to tell you that if you once taste what is written in that Book you will never forsake it. I will give you two illustrations. You remember when the white man came and told you to collect rubber from the trees, you refused to do so, and said, ‘If it falls on our skin we shall have leprosy.’ But when you saw other people collecting it and found that they did not get leprosy but that they got money, then you lost your fear, and now you are all rushing for rubber. Is not that so?” They said “Yes.” She said: “Now, can anyone drive you away from it?” “No.” “Why not? Because you have found it a good thing. Now the Word of God, if once you taste it, you will never let anyone drive you away from it.”

Again she said: “When the white man came and offered you silver, you said you did not want *pan* (*i.e.* tin). You said ‘We want cowrie shells’ (their old-time currency). But now, if anyone offers you silver, will you throw it away?” “No.” “Why? Because you have learned the value of the silver money. So it is with the Word of God; once taste it, and you will never let anyone drive you away from it.”

It is a commentary on that woman’s speech that the Bible House has just received from Lagos a record remittance of £140, from the proceeds of the sale of Yoruba Bibles and Testaments and Gospels *during the three months* which ended at Easter, 1907.

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### Some Chinese Bibles.

Missionaries themselves, of all ecclesiastical schools, agree as to the missionary value and virtue of the Scriptures, and claim the Bible Society as their inseparable and indispensable partner. The Rev. E. W. Burt, of the Baptist Mission, Shantung, gives this striking example of the power of God's Word to lead souls to Himself:—

“I must tell you about some men who came from a distant village in the hills, and it is a pleasure to do so because their conversion was due directly to the sale of Bibles by a colporteur of the British and Foreign Bible Society. Last spring they begged the missionary to visit them, and, busy as he was, he managed to go, though from past experience he felt far from sanguine, expecting that some lawsuit or other trouble was at the bottom of their eagerness. Judge of his surprise, when he arrived, to find they had built a chapel and made everything ready. Three years ago they had got possession of Bibles, and, without any human teaching, had come to believe in Christ. They had been seeking the truth for years, joining secret sect after secret sect, but finding no satisfaction. One was a schoolmaster (who had since lost his school for becoming a Christian), another kept a shop, and a third was a village elder. During the missionary's visit these were all baptized, and afterwards sat down to the Lord's Supper.”

### The Pearl of Great Price.

At Kirin, the Rev. A. R. Crawford, of the Irish Presbyterian Mission in Manchuria, was recently examining a number of candidates for baptism, and made special enquiry how each one had come to believe in Christ. One Chinaman told this experience:—

“I was in Yu Chia-tun and saw in a house a Gospel, which the people there had bought from a colporteur and thrown

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aside as unintelligible. From the moment my eyes lighted on it I was greatly attracted by it, and read and read till the meaning dawned on me. I found the Pearl of Great Price."

Another well-to-do man, who had been in official employ for many years, said that what first attracted him was hearing that the Christians had a book which told that a man had really been raised from the dead. He went to buy a New Testament, more out of curiosity than anything else. The native evangelist told him how reading that book must affect his life—revolutionize it—if any good were to come. "I am afraid I am too old to change my manner of life now!" "But it is not a matter of your doing, but of God working the change for you." The man believed the word spoken to him, and went his way with the Testament. Now, as a visible result he is welcomed into the membership of the Church of Christ.

### **In a Chinese Pawn-shop.**

The Rev. J. Goforth, of the Canadian Presbyterian Mission, Changtefu, Honan, sends the following narrative :

"About ten years ago a modest-looking Chinaman named Wu called to see me. 'I have read several of your books,' said he. 'Yes; what books?' 'Mark, and John, and Daniel.' 'Do you understand them?' 'Well, no. My purpose in calling is to ask for an explanation of that vision in Daniel . . . the great image with the head of gold, shoulders of silver, feet of iron and clay. What puzzles me is why such a splendid image should have feet of iron and clay mixed.' I explained it, to his apparent satisfaction; but being curious to know how much he had learnt of the Gospels, I asked him several questions. I was delighted with his clear answers, especially about Christ as Saviour and Redeemer, and asked where he had heard this doctrine. His reply astonished me: he said

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he had never heard five minutes' Christian preaching in his life. 'Where did you get the books, then?' 'About two years ago I bought them at Liuchang. I am book-keeper in the pawn-shop there. I was on my way to dinner when I saw two foreigners, and being in a hurry, I bought the books and passed on.'

"A year ago, when I was preaching at Liuchang, this same Mr. Wu called, Nicodemus-like, to see me one evening. I found that he had gained clearer and deeper views of Scripture, and was praying. He was now the head book-keeper. A few evenings later two other book-keepers from the pawn-shop called, and said they had been taught by Mr. Wu, and met every night for the study of the Bible and prayer. They further told us that they held hot debates at night in the pawn-shop, for out of sixty men employed they were the only three who believed in Jesus. I was very much surprised to hear the arguments they used to meet their heathen antagonists; I have heard helpers with years of experience who could not do better. Five young men from that pawn-shop are now attending the nightly evangelistic meetings held in Liuchang."

### **The Bible in Korea.**

Nowhere, perhaps, in the whole foreign field, do we find more striking proofs of the missionary power of God's Book than in Korea. The following testimony comes from Dr. Hugh Currell, of the Australian Presbyterian Mission, who has lately opened a new station at Chinju.

"In this territory around Chinju 550,000 souls are living in heathenism. Our colporteurs go itinerating through the innumerable little villages and hamlets where these people live, carrying with them the message of salvation and eternal life. Over and over again I have asked a stranger where he first heard the Gospel, and over and over again I have had the answer, 'I bought a book from the colporteur, and having read it I want to do the doctrine.' Only a few days ago I

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had a letter from a place 80 *li* from here, saying that nine men have decided to believe. This place I have never seen, and this interest in spiritual affairs must be ascribed altogether to the colporteur's visits. . . .

“The results of our Mission have been encouraging, largely because of such pioneer work. Without the colporteur, how should we approach the difficult task of preaching to suspicious Buddhists, self-righteous Confucianists, or bigoted and ignorant spirit-worshippers? Without the seed of the Word in the shape of those precious little printed Gospels, how could we carry the truth into the homes of the people? Truly the Bible Societies' work is the right hand of Missions, and without it all our work would be crippled and maimed.”

In a similar strain, the Rev. C. S. Deming, of the Methodist Episcopal Mission, writes :

“I feel that Bible work is not only important in our field, but the *cause* of our growth. It is the colporteur with his book who first arouses the interest of the people in the new doctrine, and their interest is usually so deep that they send asking for a teacher before our native Church workers have been able to visit them.”

Under such conditions we are prepared to learn that the Christianity which is being developed in Korea is pre-eminently a Bible Christianity. It is the Scriptures which the evangelist takes in his hand when he goes forth to preach. It is the Word of God which is being believed, and by which men are being saved. It is the New Testament that is the daily food of a Korean Christian—his spiritual meat and drink. In a way which is difficult for anyone to understand who lives in a land of daily newspapers, magazines, and books coming from the press in a constantly increasing stream, the Scriptures hold the chief place in the mental and spiritual nourishment of a multitude of people in Korea.

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*The Book which penetrates everywhere.*

Under modern conditions the Bible enjoys far larger liberty than it ever had before. New mechanical inventions multiply and cheapen copies beyond all precedent. Even in half-civilized lands the schoolmaster is busy creating millions of fresh readers year by year. The printed Gospel can cross all frontiers and penetrate countries, like Abyssinia and Nepal and Tibet, which still bar their gates against the Christian missionary. Only a few weeks ago a letter arrived from Adis Abeba, the capital of the dominions of King Menelik, where missionaries have been rigorously excluded for many years. However, Mr. Karl Cederquist, of the Swedish Mission, has now managed to remain there for several months, selling the Amharic and Ethiopic Bibles and Testaments supplied to him by our Society. He tells us that in the course of his journeys in Abyssinia he has found "Bibles almost worn to shreds," through being borrowed from house to house, and read and re-read by so many different families.

Here again, is the experience of a English officer in one of the Sikh regiments now stationed at Lahore :

"In 1903-4 I was with the British Mission to Tibet, and was in command of the first troops that crossed the Brahmaputra river, forty-seven miles from Lhasa. On the north bank of the river I had necessity to go into the house of a wealthy Tibetan, the head man of a village, with whom I afterwards became intimately acquainted and on terms of friendship. A few days after my first visit I found in his house a copy of St. John's Gospel, printed in Tibetan by the Bible Society. It was old and worn : but it proved how even in Tibet, the most exclusive of all countries, where no white man of any description had penetrated for over a century, the Bible had made its way."



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### The Practical Conclusion.

We have cited only a few out of many testimonies to the healing virtue of Holy Scripture. One practical corollary and conclusion of such evidence may be summed up in words which were spoken to the Rev. J. H. Ritson at the close of a Bible meeting which he attended last April in Japan. A lady came to him and described how she had seen a copy of the Four Gospels in Russ, soaked with blood and pierced with a bullet. That volume was found inside the uniform and against the breast of a Russian soldier, lying dead on a battle-field during the war. She opened the book, and the first words which met her eye were "*British and Foreign Bible Society*"; whereupon she thanked God once again for the Society's mission, and made a vow that she herself would aid it to the utmost of her power.

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### ARDENS SED VIRENS

*“ Behold, the bush burned with fire, and the bush was not consumed.”—EXODUS III : 2.*

The work of the Bible Society encounters hindrances and perils of its own. In Moslem or pagan lands we need not wonder that its servants should meet with opposition similar to that which besets all Christian teachers amid ignorant and hostile populations. Thus, for example the Shah's Government strictly prohibits the importation into Persia of any copies of the Scriptures in Persian ; moreover, in the present disturbed state of that country, travelling is so dangerous that colportage has been brought practically to a stand-still. A consignment of Bibles was received at Bagdad last year from which all the maps had been torn out in which the name Armenia occurred ; the dragoman of the British Consulate explained that the name of Armenia on a map is forbidden in the Turkish dominions.

#### **Secularists and Socialists.**

With far keener regret we record the public hostility to the Bible shown in not a few European countries by secularists and socialists—for socialism on the Continent unhappily implies, as a rule, not only a theory of economics but also a materialist philosophy which mocks at the very idea of God.

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For instance, the Government of the French Republic decreed last year that the words *Dieu protège la France*, inscribed round the edge of the 5 franc piece, should be henceforth replaced by *Liberté, Egalité, Fraternité*. The anti-Christian attitude of many Frenchmen may be imagined when a Cabinet Minister, speaking in the Chamber, declared: "We have set the human conscience free from faith. . . . We have extinguished in the heaven lights that shall never be rekindled." In the great French Colony of Madagascar, where 17,000 copies of our Society's books were sold last year, all the Protestant Missions are now experiencing keen anxiety, owing to laws recently promulgated by the new French Governor whose personal influence is distinctly adverse to religion. These laws prohibit any school being held henceforth under the roof of a church or chapel, and impose other conditions which will be hard for the Missions to fulfil. It is feared that as a consequence upwards of 2,500 Mission schools will be closed, and thousands of children deprived of education.

### **Aggressive Unbelief.**

From various parts of Europe our colporteurs report an ominous growth of militant and aggressive unbelief. A new Portuguese publication has been widely circulated, entitled "Religious Lies" by the late Snr. Heliadoro Salgado, an avowed atheist. The book is an attack on all religion, especially on the Bible, and much of its language is blasphemous in the extreme to any Christian reader. The author died last year, and it was estimated that fifty thousand people followed his bier to the grave. In Portugal, not only anti-religious literature but vilely immoral publications are sold freely, and the Republican press, while advocating liberty of speech

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and worship, is as a rule avowedly hostile to all forms of Christian faith.

In Northern Bohemia, to take another example, our colporteur spent some time in the Erz mountains, one of the most poverty-stricken districts in Central Europe, where the hillsmen, with their wives and children, slave at various home industries to earn miserable pittances. Among these poor folk the socialists are busy spreading their literature. Here is an extract from one of their leaflets: "The Catholic believes in his Holy Coat of Trier, in his Grotto of Lourdes; the Protestant believes in his wonderful Bible—what is the difference?"

Our colporteur who visits among the factories at St. Petersburg, writes:—

"The reception which I get from the workmen has changed for the worse. In consequence of the revolutionary spirit which is abroad, some of the people do not restrain themselves from all manner of mockery of sacred things. My offer of the Scriptures in a workroom or in the courtyard of a factory has often been received with laughter, whistling, or hissing, with questions about my political views, and endeavours to drag me into debate; and I must often simply leave them without having said a word about the Scriptures."

Even in Finland, socialism of an anti-Christian type has made its way, chiefly in the towns and on the railways. At Helsingfors, not only men but women have met our colporteur with scornful words about the Bible, characterising it as an antiquated and useless book, telling him that they are now "free" and no longer held in slavery by Bibles and Churches and pastors.

### **Ecclesiastical Opposition.**

We are prepared for hostility from unbelievers, but it seems strange and unnatural that any body of Christians should hinder the free course of that Book which is the





*Photo by*

**PERUVIAN LLAMAS FOR SALE.**

At a Carnival in the Andes.

*Neville Edwards.*

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charter of Christ's universal Church. The policy of Roman ecclesiastics with regard to the Bible varies in different countries. As a rule, however, and especially among less enlightened populations, they steadily and often bitterly oppose the reading of the Scriptures by common people. In many regions where the Church of Rome is powerful, we still hear of Bibles and Testaments burnt at the bidding of priests. In Spain and in Bohemia, for example, the priests and the socialists agree in their common intolerance of the Scriptures. In Brazil, ecclesiastics oppose our colporteurs relentlessly at every turn. Last year the leading journals in Rio called attention to instances of public Bible-burning.

### A Mediæval Miracle.

It is difficult for Englishmen to realize what mediæval superstitions still degrade the name of Christianity in South America, where the false wonders of the middle ages flourish even in a city like Lima, the metropolis of Peru.

Recently an image of our Lord in a church at Lima was reported by a painter to have perspired in his presence. This "Sweating Image" was magnified into a miracle and described in the newspapers; the image was taken and paraded in the streets; and small pieces of cotton-wool, supposed by the devout to have been soaked in the sweat, were sold by the thousand for ten *cents.* each. A nun was reported to have fallen sick; the "Sweating Image" was brought to her bedside, and effected an instantaneous cure.

We may indeed be thankful that the colporteur is becoming better known in Lima than ever before. The municipal authorities have afforded him every protection in his work and have generously granted him the ordinary pedlar's licence free of charge, thereby enabling him to take up his stand in any of the leading thoroughfares

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of the capital. The fact that 6,000 copies of the Scriptures have been sold in Lima last year speaks volumes for the success of his work.

### The Society of St. Jerome.

For the last three or four years our Reports have signalized the good work accomplished in Italy by the Society of St. Jerome, which has circulated hundreds of thousands of cheap copies of a new popular Italian version of the Four Gospels and Acts. Last year, however, a spirit of reaction took possession of the Vatican, and though the St. Jerome Society escaped being suppressed, its action is henceforth to be limited. The Pope has addressed a letter dated January 21, 1907, to Cardinal Cassetta, the new "protector" of the Society. In this letter, after recalling his former approval of the Society, the Pope goes on to declare that its work is most useful to religion, and then adds the following significant sentence, which stands out in unhappy contrast to all the rest of the letter: "*It will be well for the Association of St. Jerome to regard as a sufficient field for its labours the publication of the Gospels and of the Acts of the Apostles.*"

The purport of the Pope's injunction is only too clear: he forbids the Society of St. Jerome to proceed further with translating and publishing the rest of the New Testament in Italian—which the leaders of the Society were hoping and preparing to do as speedily as possible. We deplore this prohibition, and we marvel at the amazing logic by which it is supported. *Because* the Society of St. Jerome has worked with such zeal and success, *because* its object is so noble and praiseworthy, *because* the reading of the Gospels is so necessary for



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men's souls, *therefore* . . . the Society is forbidden to extend its enterprise beyond the four Gospels and the Acts : the Pope will not allow it to issue the rest of the New Testament in common Italian speech.

### **Official Intolerance.**

Apart from ecclesiastical opposition, there are countries whose governments appear to act in the interests of bigotry and intolerance. In many of the provinces of Austria vexatious legal restrictions well nigh paralyse our colportage. There are, moreover, several provinces, including some of the most important in the Empire, where all colportage concessions are rigorously withheld. Upper Austria is shut against us ; so is Lower Austria, with Vienna ; so is Salsburg ; so is the Tyrol. The licence of one colporteur in Moravia was cancelled on the ground that this province is already sufficiently supplied with itinerating booksellers. The terms of the new licence just received by a colporteur in Styria confines him to selling " books for Protestants."

### **In Greece.**

Five years have now come and gone since the New Testament in Modern Greek was declared a forbidden book throughout the Hellenic kingdom. In no other civilized country is the Word of God in the language of the people prohibited by law. So far as we know, nothing has yet been done to wipe away this reproach from a nation which is professedly Christian, and boasts of its political liberty and its freedom of thought and conscience.

### **The Eastern Church.**

In other branches of the Eastern Church, however, a very different spirit is often displayed. All the Russ

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and Slavonic Scriptures which our Society circulates in the Russian Empire, are printed and supplied by the Holy Synod of the Russian Church. We read in our latest reports that among the Islands of the Ægean Sea, the Bishop of Imbros showed himself exceedingly friendly, and furnished our colporteur with letters of commendation to the village schoolmasters; while the Prince of Samos sent out circulars directing that the Gospels should be introduced as a text-book in the schools. So, again, in Servia, where the people belong as a rule to the Orthodox Church, our colporteurs are supported by the good-will of the majority of the Servian priesthood, and many a word of encouragement and friendly advice come from their lips. In the south-east of Hungary there are mining districts, where the bulk of the population is Rumanian. In one town a Rumanian priest stood beside our colporteur in front of the Communal building, and, taking some of the Scriptures in his hand, exhorted the people in a loud voice to possess themselves of God's precious Word.

### **The Cactus Hedge.**

Probably the most fatal obstacle to the mission of God's Book is sheer illiteracy. Among many nations supposed to be civilized and educated, popular education is still extremely imperfect. Even in countries like Italy and Portugal and Servia, half the people outside the towns cannot read properly. In one Servian village our colporteur entered the inn and asked his way to the communal office: "There sit all the officials," said mine host, pointing to a group of men round a table. The colporteur offered his books, but not one of them knew how to read.



*Photo by*

**MUNICIPAL OFFICERS AT NEBAJ.** *A Quiché Indian.*  
Central America.



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We are less surprised to find that in North India, for example, only about four per cent. of the village-folk can read. According to the latest census, among 218,500,000 inhabitants of British India, not more than 13,000,000 were classed as "literate"; while out of every hundred Indian girls of school-going age, only three are at present under tuition. Among the teeming multitudes of China, according to Dr. Warneck, about ten per cent. of the men, and hardly one per cent. of the women are able to read intelligently.

### Ignorance and Superstition.

Side by side with this deplorable lack of education, we find even in nominally Christian countries an amount of ignorance and superstition with regard to the Scriptures, which is almost beyond belief. In a Belgian tavern our colporteur came upon four men and a woman who were practising divination by means of a Bible and a door-key. The Rector of Salamanca University declared last year that in Spain, though the great majority of educated people have never read the Gospel, yet they hang round their children's necks a little cloth bag, in which are sewn up a few verses of the Gospel in Latin.

Near Oporto our colporteur sold a Gospel to the wife of a customs-officer. When her husband came home, he tore up the book and beat his wife for buying it. Meeting the colporteur, he reviled him: "You have been selling Masonic books to my wife without asking my leave." "But that book has nothing to do with Freemasonry: it is purely Christian—it tells us how Jesus Christ saves us by His grace." "Does the book say that?" replied the officer, "Then I must have one. How much does it cost?" And he ended by buying a New Testament.

One of our colporteurs in Argentina has seriously suggested that the title *Santa Biblia* should be changed

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to *La Biblia*, inasmuch as he sometimes cannot sell the Bible on account of these words on its title-page. A lady objected: "I have the lives of all the Saints, but I cannot find that of *Santa Biblia*. Nor does she appear a Saint in the Calendar: perhaps she is a Protestant Saint?" In Ecuador, people will often take the Bible into their hands and kiss it—and then ask the colporteur if he does not also sell images. While from Carácas, the chief city of the Republic of Venezuela, Mr. Barton writes: "I come across hundreds and hundreds of people who have never seen a copy of the Gospel. Many persons here, in the capital of Venezuela, have asked me if I wrote the Bible myself!"

### Official Countenance and Support.

Enough has been said to indicate the kind of influences against which our Society and its agents are often forced to contend. But we should be thankless indeed if we did not acknowledge with gratitude the official help and encouragement which the Bible Society often obtains from influential quarters. For example, His Majesty the German Emperor sends a yearly subscription of 500 *marks* to our Agency at Berlin. In the Russian Army, generals and officers will urge their men to buy the Scriptures, and set them an example by purchasing copies from our colporteurs to give away among the soldiers. The Society enjoy many valuable privileges in Russia, including free carriage over the railway lines for all its consignments of Scripture (amounting to several scores of tons weight each year) and a number of free railway passes for its colporteurs. Similar concessions as to passage and transport are generously granted by most of the river steam-ship companies in the Russian Empire. In Siberia the Society has exemption from

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taxes, and receives much cordial co-operation from State officials. Free passes for our agents and books have now been granted by the Japanese authorities on the railways which they control in Manchuria.

In the Republics of South America we gratefully acknowledge valuable official assistance. Throughout Argentina, our colporteurs are exempt from the taxes imposed on all classes of pedlars. Concessions or free passes are granted for colporteurs on important railway lines in Peru, Columbia, Chili, and Bolivia, and on steamers along the Pacific coast—representing altogether a saving to our Society of at least £500 a year. Across the Isthmus of Panama, the railway company granted a free pass to our colporteur, who circulated last year 1,656 volumes among labourers along the Panama Canal. Similar generous concessions are enjoyed from the railway and steamboat authorities in British Guiana. In South Africa, the railway lines now allow all ministers of religion to travel at half-fares, and the Transvaal Government has remitted the license-tax levied on our colporteurs in that Colony. Free passes have also been granted to our colporteurs on some of the crowded river-steamers in North India.

Such varied assistance as we have summarized above has an importance which cannot be reckoned simply in terms of money. It forms an international testimony to the services which the Bible Society is rendering in so many different parts of the world. It expresses a collective public sympathy with the Society's work which is of the highest moral value.

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### FAIRY GOLD.

*“In the old times, there was a half-witted piper living at Dunmore, in the County Galway. And one midsummer night as he was on his way home from a wedding, the fairies met him, and carried him off to the house of the Banshee, on the top of Croagh Patric, where they had made a great feast. So the piper played for them to dance, until they were all weary; and then each fairy gave him a gold piece, and sent him home to his mother. But in the morning, when his mother went to look at the gold coins, there was nothing left except a handful of leaves.”*

IRISH FAIRY TALES.

According to the Celtic legend, a man who brings home gold from fairy-land, will be sure to find his gold turned into leaves. It is the function of the Bible Society to take the gifts entrusted to its keeping—gold, silver, or copper—and to transmute these coins into Leaves of the Tree for the healing of the nations. In this concluding chapter, we shall consider briefly why our Society needs money, and how it expends the money which it receives.

#### **The Price of the Book.**

“People seldom will read a book which is given them,” said Dr. Samuel Johnson; “the way to spread a work is to sell it at a low price. No man will send and buy a



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thing which costs even sixpence, without an intention to read it.' The Bible Society acts on this policy of common-sense. As a rule, it sells the Scriptures. Most of its books are cheap popular editions; and their prices in any country are fixed not by what the edition costs to produce, but by what the poorest class of labourers in that country can afford to pay. These cheap editions are provided in each language, and their circulation represents the bulk of the Society's work. Some better-bound copies are provided for people who require them; but the Society does not feel that upon such books it is justified in incurring loss.

Thus the selling prices of our Society's popular editions vary according to the economic conditions of different countries of the world. The Society publishes an English Bible for 6d. and another in larger type for 10d.—on both of which it loses considerable sums of money. It also issues a penny English Testament, upon which it has already lost over £25,000. In France, Italy and Germany the Society's cheapest Bible is sold for about 1s.—which also involves a loss on each copy.

It is, however, in the Mission field that the greatest differences occur between the actual cost of production and the selling price. A concrete example will make this clear. In each of the great languages of India the Society now publishes a Bible at 1s., the cost of production varying from 1s. 8d. to 3s. New Testaments in India are sold uniformly at 4d., though the cost price varies from 5d. to 1s. 2d., the average being about 8d. Single Gospels are sold uniformly at ¼d., their cost varying from ½d. to 1d. A uniform discount of 12½ per cent. is also given on all copies of the Scriptures, both vernacular and English, bought at our depôts by

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Indian missionaries for re-sale, while the carriage of such books is also paid by the Society right up to the Mission station, however remote, to which they are consigned. These arrangements give most valuable assistance to missionaries stationed at long distances from railways or steamboats.

In China the wages of a common coolie in many provinces amount to not more than 6d. or 7d. a day. Our Society is selling the Chinese New Testament in an excellent *format* at about 2d., while cheaper copies can be had at 1¼d. Beautifully printed Gospels are sold from ¼d. to ½d. each. A well-bound Bible is sold for 6d. ; if it were an ordinary Chinese book, it would be considered cheap at seven times that price. In Madagascar, a Bible which costs about 1s. 8d. to produce, is sold at 1s. In Japan, a New Testament may be bought for 5 *sen* (i.e., 1¼d.) which costs the Society 7 *sen*. On the Upper Kongo the missionaries have decided that the Mongo New Testament, which is passing through the press, shall be sold at " 50 brass rods per copy."

Certain editions cost more in proportion to produce, because only a limited number of copies can be disposed of. But our Society does not refuse to print a version, because for the time being comparatively few people are likely to use it. For instance, the New Testament in Kirghiz Turki is now being reprinted: each copy of this Testament will cost 1s. 6d. to produce, and will be sold for 10d. among the Muhammadan Tatars in Central Asia. In some cases, Bibles may well cost 4s. apiece, while their readers are quite unable to give more than 1s. for each book. In fixing what should be charged for its editions in any country, our Society relies upon the advice of Christian workers who are actually living there, in close touch with the poor.

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### The Expense of Production.

Moreover it is important to observe that in all the above-mentioned instances, "cost of production" means simply the bare amount spent on paper, printing, and binding; it takes no account at all of the heavy expenditure necessarily incurred by a great publishing house for establishment, salaries, distribution, freights, and discounts. Since our Society does not confine itself to populous and accessible areas, but sends its books into every inhabited region which it can possibly reach, the total expense of providing a Bible for a reader must needs be greatly increased. For instance, the Society not long ago spent as much as £60 in freight, merely to send out £100 worth of Bibles and Testaments to a remote Mission.

On the whole, out of every £1 which our Society expends in preparing and distributing the Scriptures, only about 8s. comes back to it from the proceeds of sales: for the remaining 12s., it relies solely upon the gifts of Bible-loving Christians.

### For those in need.

As a general rule the Society does make some small, often nominal, charge for its popular editions; yet in cases of special need or calamity the Scriptures are freely given away. Last year, thousands of Gospels were so distributed among the sufferers after the earthquake at Valparaiso and after the eruption of Vesuvius. The earthquake at Kingston left nearly every Sunday school in that city destitute of the Scriptures; to replace the books thus destroyed our Committee are now providing Bibles and Testaments *gratis* for all local Sunday schools needing such help. Among many other free gifts, about

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600 volumes were given away last year to the patients in the Chinese pauper hospital at Singapore ; this institution was originally founded by a local Chinese philanthropist, and the majority of the patients are lepers.

### **For Indian Students.**

The Bible Society also presents the Scriptures to all students at Indian Universities. Each man, when he enters college, is offered a copy of the Four Gospels and Acts in English ; half way through his course he is asked to accept the complete New Testament ; and when he has graduated, the Society endeavours to arrange that he shall go forth with the complete Bible in his hands. During 1906 nearly 4,700 volumes were thus distributed as gifts from the Society among the students of India.

### **Growing Demands.**

The claims on the Society were never more imperious, more impossible to refuse. Year by year the new enterprises and achievements of Christian Missions are creating fresh demands upon the Bible House ; and the more abundantly our Missions prosper under God's blessing, the larger must such demands naturally become.

Quite recently, moreover, the Society's resources have suffered from a new tax, in consequence of the increased cost of living in many foreign lands. The mysteries of "exchange" are difficult to explain ; but it may suffice to say that in China, for example, everything has become one-quarter dearer than it was two or three years ago. The increased cost of living applies not only to our European agents but also to our native colporteurs and Biblewomen, and immediately affects rates of wages and cost of production. Merely to maintain our work in China is costing us now £3,000 a year more than it did





A VILLAGE STREET IN JAMAICA.

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in 1905. And this advance in prices is not confined to China ; it has taken place in Malaysia and many other parts of the East, and also to an exceptional degree in the Republics of South America.

### Depleted Stocks.

The Summary which is appended to this volume, gives a bird's-eye view of the Society's present financial problems. By dint of heroic retrenchments, our Committee escaped another deficit last year. But this has been accomplished only at the expense of our stocks of printed Scriptures, which have become seriously depleted ; while our staff has also been reduced. The Society expended last year about £30,000 less than it spent two years ago ; and its normal income needs be increased by that amount—otherwise deficits must recur, and vitally essential work will inevitably be crippled.

Most thankfully we acknowledge the unfailing help of the Society's friends in England and Wales, and also beyond the sea. The Canadian Bible Society sent last year a splendidly increased contribution ; and perhaps no country in the world, in proportion to its population, does more for the Bible Society than New Zealand. Yet it must be confessed that the Society's regular income from its Home Auxiliaries shows hardly any increase—in spite of our unprecedented national prosperity. Surely the Bishop of Birmingham told the truth, when he said that " Christians need to be educated afresh in the duties of stewardship, and to understand that there is a point where expenditure upon self becomes of the nature of sin. The appeal for money for God's work ought never to be regarded either as an impertinence or as a nuisance, and the question evoked by it ought always to be not how little, but how much can I give."

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### Self-denial for the Scriptures.

Would that our friends in England understood how men and women in other lands prize God's Book and deny themselves to pay for it. An old Frenchwoman paid our colporteur her last coins except a single *sou*: "Give me the Testament," she said, "I will do as best I may for my dinner." At a station on the River Amur in the far west of Siberia, a Russian soldier refused to buy our cheap popular Russ New Testament. "No," he said, "that book is too small type for easy reading in a jolting train; give me the large-type edition. I have long wanted such a book, and now that I have it in my hand I am not going to part with it. Perhaps I shall have to do without a couple of days' bread, but what of that? I'll manage all right. God and good people will help me to get through." He kissed the Testament before he put it reverently away into his wallet; and then, turning to the colporteur, he thanked our Society, adding, "It is a blessing there are some good people in the world who think of the poor soldier."

### More than the Price.

In Nicaragua, a man in the streets of Managua wanted to buy a New Testament, so the colporteur asked him how much he thought it was worth. "Three *pesos*" (2s. 3d.), he replied. It was then offered him for three *reales* ( $3\frac{1}{2}$ d.) He took the Testament gladly, but insisted on giving the three *pesos* in return.

"Sir, I perceive you are an Englishman," said a hard-working Chilian blacksmith, glancing up from his anvil, as a New Testament was offered him. "I look around my shop and remember with gratitude that I owe my trade and start in life to your countrymen. . . . Yes, I will buy the book that has made England great, and will pay a little extra to help some one else to get a copy."



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### “With Empty Hands.”

During part of last year there was a dearth of New Testaments in Korea—due to the failure of the printers at Seoul to fulfil their promises—which was sorely felt all over the country; one missionary writes: “At present more than a third of our Christians come to church, as they express it, ‘with empty hands’—they have been converted since the supply of Testaments was exhausted.” In North India, the lads at a Government school took to buying Bibles and exhausted the stock in our local depôt; one bright-eyed Muhammadan lad came when there was only a single Bible left—a torn old copy, with loose covers—but he said, “It is not the binding I want, but the very words and teaching of Jesus Christ.”

### Precious in the sight of the Lord.

Many of the gifts which reach the Bible House are pathetically generous and touching. At a meeting last year at Oruro, in Bolivia, the audience insisted on making a collection for the Society there and then. They went forward and handed their contributions to our Agent, and then, in true Latin-American fashion, embraced him. This offertory, amounting to £3, came mainly from poor Bolivian workmen, and was made in appreciation of the fact that workmen in England had contributed to send the Bible into their homes in South America.

The two following letters have been received from missionaries stationed in North India:—

“Our Leper Asylum has at present sixty-five inmates. Of these twenty are Christians—twelve to be baptized on the first Sunday in the new year, and others waiting for baptism. Their Bible Society gift is collected in the form of rice, pulse,

## THE LEAVES OF THE TREE

and salt, which they contribute from their allowance of daily food, and which is then bought from them at the market rates. Many gave very willingly to the Lord's work."

"I send *Rs.* 3 from our eight orphans for the Bible Society. They gave up meat twice a week, and ate dry bread for a month, persevering bravely."

### From Lepers in the Transvaal.

At the Leper Asylum near Pretoria, the native inmates had collected £5 7s. for the Bible Society. This they handed to our Agent, the Rev. George Lowe, after he had conducted a service among them. Mr. Lowe writes:—

"I thanked the lepers in the name of the Society, and when I sat down, the deacon, a native leper, stood up to say that they had some more money for the Bible Society, as they all wished to contribute. He then handed in £1 14s. more. It was a pathetic scene; part of the money had been placed in a small purse carried in his pocket, and he extracted this with great difficulty, handing it between the withered stumps which remained of the fingers of his left hand, his right hand having been completely destroyed by leprosy. Another man came forward, with an additional 3s. Then another rose and said it was customary, when visitors came, to offer them hospitality. On this occasion they had been unable to offer food and a home to the representative of the Bible Society, but he—the leper—had been authorised to present 7s. for the purpose of getting food for their visitor. I need hardly say that this offering was also placed in the collection, which now amounted to £7 11s. 6d. I shall never forget the scene at that service. There were several aged people present, but most pathetic of all were the little children, ranging from two years upwards, on whom the dread disease had already begun its work. In spite of all, some of the faces were radiant with happiness, and the congregation sang most heartily the simple hymns which had been translated into their native language. Many of them had their Bibles or Testaments with them, though their difficulty in turning the pages, when searching for my text, seemed very great."

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### How much owest thou?

Do not such examples of self-denial put most of us to shame? The late Master of Balliol once stated that the value of a religious system consists in the ethical dividend which it pays. Lacordaire, the great Dominican preacher, pressed the same truth home more closely when he cried: "The value of your Christianity is measured by the personal sacrifices which it exacts." We will end with the exhortation of a still more illustrious Christian, John Wesley, in his sermon *On the Use of Money*:—

"Render unto God, not a tenth, not a third, not half, but all that is God's, be it more or less; by employing all in such a manner that ye may give a good account of your stewardship when ye can be no longer stewards."



# BRITISH AND FOREIGN BIBLE SOCIETY.

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|       | Rev. J. G. ROGERS, D.D.                | 1904. | The BISHOP of BIRMINGHAM.             |
| 1894. | ROBERT HEATH, Esq.                     |       | The BISHOP of MANCHESTER.             |
|       | The ARCHBISHOP of the WEST INDIES.     |       | BISHOP ORMSBY, D.D.                   |
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| 1895. | VISCOUNT PEEL.                         |       | N. W. HOYLES, Esq., K.C., LL.D.       |
|       | The BISHOP of BATH and WELLS.          |       | THOMAS PUMPHREY, Esq.                 |
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|       | Rev. J. G. GREENHOUGH.                 | 1906. | The EARL of DARTMOUTH.                |
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|       | A. S. LESLIE-MELVILLE, Esq.            |       | Rev. PRINCIPAL FORSYTH, D.D.          |
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|       | Rev. CANON FLEMING.                    |       | SAMUEL LLOYD, Esq.                    |
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|       | The BISHOP of WAKEFIELD.               | 1907. | The BISHOP of SOUTHAMPTON.            |
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|       | ROBERT BARCLAY, Esq.                   |       |                                       |

\* Deceased since March 31, 1907.



## Foreign Agents and Secretaries.

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*Berlin*—Mr. M. A. Morrison.  
*Rome*—Rev. R. O. Walker, M.A.  
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*Whanganui*—Rev. F. H. Spencer.  
*Rio de Janeiro*—Rev. F. Uttley.  
*Callao*—Mr. A. R. Stark.  
*Jamaica*—Rev. G. O. Heath.  
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*Resigned March 31, 1907.*

## Home District Secretaries and Assistants.

Rev. James Thomas,  
*Bible House, London.*  
 Rev. J. Cynddylan Jones, D.D.,  
*Whitchurch, Cardiff.*  
<sup>1</sup>Rev. W. H. Norman, M.A.,  
*17, Gunterstone Road, West Ken-*  
*sington, W.*  
 Rev. W. Fisher, M.A.,  
*Bible House, London.*  
 Rev. D. C. Edwards, M.A.,  
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*122, Baron's Court Road, West*  
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*32, Panton Street, Cambridge.*

Rev. H. Starmer,  
*12, Cedar Road, Norwich.*

Mr. Robert F. Crosland,  
*Oldfieldnook, Cleckheaton.*

<sup>1</sup> *Retiring September 30, 1907.*

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## SUMMARY.

The British and Foreign Bible Society exists for one single object—to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with circulating that Book which is the Charter of Christ's Church throughout all the world. And in this aim it unites Christians of almost every communion.

### The Year 1906-1907.

Last year the Society issued over 5,416,000 copies of the Scriptures—complete or in parts. This total is 561,000 fewer than the Society's record output in the previous year, and falls nearly eight per cent. below the average of the very large totals registered in our last four Reports. Though we cannot entirely explain, any more than we can entirely control, the ebb and flow of circulation, there are certain facts which go far to account for this serious decline. The close of the war between Russia and Japan meant that quite 100,000 fewer books were given away to soldiers than in the previous year. Again, the severe economies to which our Committee have been driven have necessarily had results which are reflected in the sales, especially in several European countries.

Then, in reorganizing the Society's business arrangements, a new English price-list has been issued. The temporary disturbance of familiar trade relations which naturally ensued may account for part of the reduction in the Society's home sales last year. This particular decrease, however, appears to be mainly the result of some extremely cheap English editions recently put on the market; it does not mean that English people have left off buying the Bible.

The total issues by the Society since its foundation have been 203,931,768 copies of the Holy Scriptures, complete or in parts. Of these more than eighty millions have been in English.



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### **The Work at Home.**

Of last year's issues, 1,217,087 volumes were in English or Welsh, and circulated mainly in the British Empire. This number is 114,043 below the figures for 1905-1906. Of our English penny Testaments, 140,897 were issued, making a total of 8,732,004 during the last twenty-two years.

The English Scriptures issued last year included 128,132 of the Society's 6d. Bible; 128,731 copies of the 10d. Bible; and 9,863 copies of the 1s. Reference Bible. The issues also included 26,266 Bibles and 7,534 Testaments in the Revised Version.

In England and Wales the Society spent more than £9,000 last year, mainly in direct grants of Scriptures—free or at greatly reduced rates—to the Sunday Schools and Home Missions of nearly every Christian Communion, and to all the varied agencies of religious and philanthropic activity.

Nearly all the English and Welsh Institutions for befriending the blind receive the Scriptures they use at half-price, in either Braille or Moon type.

Students at Theological and Missionary Colleges, who need such assistance, receive as gifts about eight hundred Testaments in Hebrew or Greek each year. The Society also presents out-going missionaries with Bibles or Testaments in the vernaculars of the fields in which they labour.

A large annual subsidy is given to the London Biblewomen and Nurses' Mission, which employs over 150 Biblewomen and Nurses, who read and sell the Scriptures in the poorest districts of the Metropolis.

### **Translation and Revision.**

The Society's list of versions now includes the names of four hundred-and-nine distinct forms of speech. This means the complete Bible in 103 different languages; the New Testament in 98 more languages; and at least one Book of Scripture in 208 other languages.

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To print these languages over fifty different sets of characters are required. Eight new names have been added to the list during the past year.

This branch of the Society's work cost £5,000 last year.

In embossed type for the blind the Society has helped to provide Scriptures in thirty different languages.

### **The Partner of Missions.**

The Bible Society co-operates with the missionaries of almost every Christian communion in preparing the versions which they need. It prints the editions, bears the loss involved in their sale at reduced prices, and pays the carriage of the books to the mission stations. Where colportage is undertaken to facilitate distribution, the Society also makes grants towards the support of colporteurs working under the missionaries' supervision.

From the Bible Society the Church of England, with comparatively insignificant exceptions, obtains almost all the Scriptures required for its foreign missions.

The Society for the Propagation of the Gospel in Foreign Parts has procured Scriptures from the Bible Society in sixty languages. The Church Missionary Society uses one hundred and four different translations which come from the Bible House. Equally important help is rendered to the Universities' Mission to Central Africa, the Melanesian Mission, and the South American Missionary Society.

Nonconformist Foreign Missions obtain the bulk of all the Scriptures they use, directly or indirectly, from the Bible Society.

It furnishes the London Missionary Society with the Scriptures in fifty different languages, and the Methodist Missionary Societies of Great Britain and her Colonies with over forty versions. Presbyterian Missions throughout the world use about sixty of its versions. It has published the Kongo version for the Baptist Missionary Society, and also supplies many of their stations in China and Jamaica. The China Inland Mission and other undenominational societies practically obtain all the Scriptures they ask for.

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It must not be forgotten that the expansion of modern Missions involves corresponding demands upon the Bible Society. Each new tribe evangelized, each fresh language reduced to writing and grammar, each new convert baptized, means a new claim for help from the resources of the Bible House—help which is most gladly given, on such terms that it creates no charge upon the funds of the Mission which is aided thereby.

### **In Foreign Lands.**

The Society maintains depôts in about a hundred of the chief cities of the world.

It employs 900 native Christian colporteurs who were continuously at work throughout the year 1906, supervised by the Society's foreign Agents, or its missionary friends. These colporteurs sold last year over 2,200,000 copies.

It supports 640 native Christian Biblewomen, mainly in the East, in connection with forty different missionary organizations.

The Society's grants for colporteurs and Biblewomen during 1906 amounted to nearly £43,000.

### **Progress and Reorganization.**

In China, for the third year in succession, our sales have exceeded a million volumes. We rejoice to register the steady growth which has resulted in another record total of 693,000 books, distributed last year by our great Indian Auxiliaries; during the past twelvemonth all these six Auxiliaries have been reorganized and linked into closer union with the Parent Society. Our three Auxiliaries in Ceylon have now amalgamated into a single organization for Bible work in that island. Amid so much disturbance and distress in Russia, our circulation was 10,000 above the half-million books distributed in the previous year. And in Siberia the sales have reached a record figure. In Japan, our sales by

## THE LEAVES OF THE TREE

colportage last year more than doubled. From Brazil and Argentina and the Republics of the Andes, our Agents report a cheering growth in circulation.

The Rev. J. H. Ritson, one of the Secretaries, has paid a successful six months' visit to the Far East, inspecting the Society's work in China, Korea and Japan.

### The Centenary Fund.

With the deepest thankfulness we record the success of this Fund. The total sum aimed at, 250,000 guineas, has now been paid in, while the interest on earlier instalments more than covered the whole cost of the Centenary celebrations. As much as £86,000 of this Fund has been spent already, mainly in securing sites and depôts for the Society at important centres abroad—such as Shanghai, Hankow, Tientsin, Newchwang, Canton, Kobé, Colombo, and Johannesburg. The Fund has also defrayed the cost of important structural alterations at the Bible House in London, which greatly increase both efficiency and economy at headquarters.

While the Centenary Fund has, during the present financial pressure, helped to maintain the Society's work in certain countries, the bulk of it will be allocated—as previously stated—to definite special objects, involving capital expenditure. The Committee desire to expend this fund so as permanently to relieve some of the Society's heavy annual charges, and to avoid creating new expenditure which cannot be met from the Society's ordinary income after the Centenary Fund is exhausted.

Acting on the best legal advice, the Committee have formed an Association under the Companies' Acts, for the purpose of holding property on behalf of the Society.

### Auxiliaries.

The Society has about 5,880 Auxiliaries, Branches and Associations in England and Wales, where 4,773 meetings were held and 3,046 sermons preached on its behalf in 1906.

## THE LEAVES OF THE TREE

These figures show an increase of 122 meetings and 478 sermons on the previous year's totals.

Outside these islands the Society has more than 2,000 Auxiliaries and Associations, mainly in the British Colonies. Many of these vigorously carry on Bible distribution in their own localities, besides sending generous annual contributions to the Bible House in London.

### Finance.

The general expenditure for the year shows a reduction of £16,670 on the previous year, and of £31,850 on the year before; indeed, it is ten years since the Society reported so low an annual expenditure. £1,114 has been saved by still further concentrating foreign work and curtailing the number of foreign depôts, and £3,796 by other rigid economies. Colportage has also been reduced by £1,700. Moreover, in their resolve to avoid another deficit at all hazards, the Committee have spent £10,576 less than in the previous year on producing editions of the Scriptures. Indeed, the fact that the Society expended this year £19,949 less than it did two years ago in producing the Scriptures proves how gravely its indispensable stocks of printed books are being depleted. This last and most serious reduction in expenditure was deliberately adopted, in the hope that a speedy increase of income would enable the stocks to be replenished before the effects of such depletion had been altogether felt. The truth is, we have during this last year drained our stocks of printed books, just as in previous years we have exhausted our reserves of working capital.

The general receipts for the year show an increase of £2,076 over 1905-6. Legacies increased by £8,938 and considerably exceeded the average. The contributions from Auxiliaries at home and abroad have risen by £3,200, reaching a total of £70,533. We note, however, that this encouraging growth appears almost entirely in Colonial Auxiliaries. Thus New Zealand has remitted £1,487—an increase of £424; while the contributions of British North

## THE LEAVES OF THE TREE

America rose from £4,132 in the previous year to the splendid total of £6,287. The income from Auxiliaries in England and Wales seems almost stationary. Moreover the total receipts from sales have shrunk from £98,204 in 1905-6 to £88,522; while sales in the Agencies abroad are £1,198 in advance, home sales show a falling off of £10,880.

The Society's total expenditure last year, 1906-7, was £222,085, and its total receipts were £234,725, leaving a net surplus on the year's working of £12,640.

With devout thanksgiving we report this welcome break in the dreary deficits (amounting altogether to £119,000) which for eight years in succession have hampered the Society. Yet the present surplus of £12,640 is simply due to two items impossible to predict—nearly £9,000 extra in legacies, and £3,000 extra in Colonial contributions. We note that, omitting these two items, the payments and receipts last year almost exactly balance. The figures prove that the Committee were absolutely justified in their cautious finance, their rigorous retrenchment, and afford no sufficient grounds for immediate expansion. The Committee are resolved that they will not expend in any year more than they can reasonably expect to receive. If the standard of two years ago is to be regained, the annual income must be strengthened by £30,000. The Committee, therefore, plead most earnestly for a steady permanent rise in the normal income from Home Auxiliaries. Apart from this, deficits will infallibly recur, and vitally essential work must inevitably be crippled.

## NOTICE RESPECTING REMITTANCES.

Subscriptions and donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, WILLIAMS DEACON'S Bank, Limited, 20, Birchin Lane, E.C.;—advice being sent to the Secretaries at the Bible House. Cheques, Bankers' Drafts, and Post Office Orders (*on the General Post Office*), should be made payable to *The British and Foreign Bible Society*, and addressed to the Secretaries.

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## FORM OF A BEQUEST TO THE SOCIETY.

*I bequeath the sum of* \_\_\_\_\_ *Pounds sterling*  
*free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE*  
*SOCIETY," instituted in London in the year 1804, to be paid for*  
*the purposes of the said Society to the Treasurer for the time*  
*being thereof, whose Receipt shall be a good discharge for the*  
*same.*

---

*Telegraphic Address :*

TESTAMENTS, LONDON.

*Telephone :*

NO. 2036 CENTRAL.

# THE LEAVES OF THE TREE

## CONDENSED STATEMENT OF RECEIPTS EXTRACTED FROM THE FOR THE YEAR ENDING

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### RECEIPTS.

#### FROM SALES OF SCRIPTURES.

Trade Depôts, Auxiliary and other Societies ... ..	£33,317 4 6
Sales in Society's Foreign Agencies ...	55,204 19 10
	<hr/>
	88,522 4 4

#### FREE INCOME.

Contributions from Auxiliaries ... ..	70,533 1 4
Annual Subscriptions, Donations, Legacies, &c. (paid in London) ... ..	75,669 16 9

£234,725 2 5



# THE LEAVES OF THE TREE

AND PAYMENTS OF THE BIBLE SOCIETY,  
ANNUAL REPORT,  
MARCH 31ST, 1907.

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## PAYMENTS.

For translating and revising the Scriptures and for paper, printing and binding ...	£101,165 17 8
For rent, taxes, establishment, &c., of over 100 Depôts and Warehouses in the chief cities in the world, grants to other Depôts. salaries of foreign Agents, Depositaries, &c. ... ..	46,891 16 5
Towards maintenance of (900) Colporteurs and (730) Biblewomen ... ..	42,618 11 1
For Bible House staff and expenses, District Secretaries, travelling expenses, and grants to assist kindred societies in Bible distribution ... ..	18,670 18 11
For London warehouse expenses and staff, reports, literature, freight and carriage of Scriptures, &c. ... ..	12,737 18 0
	<hr/>
	£222,085 2 1
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Profusely illustrated. 1*d.*  
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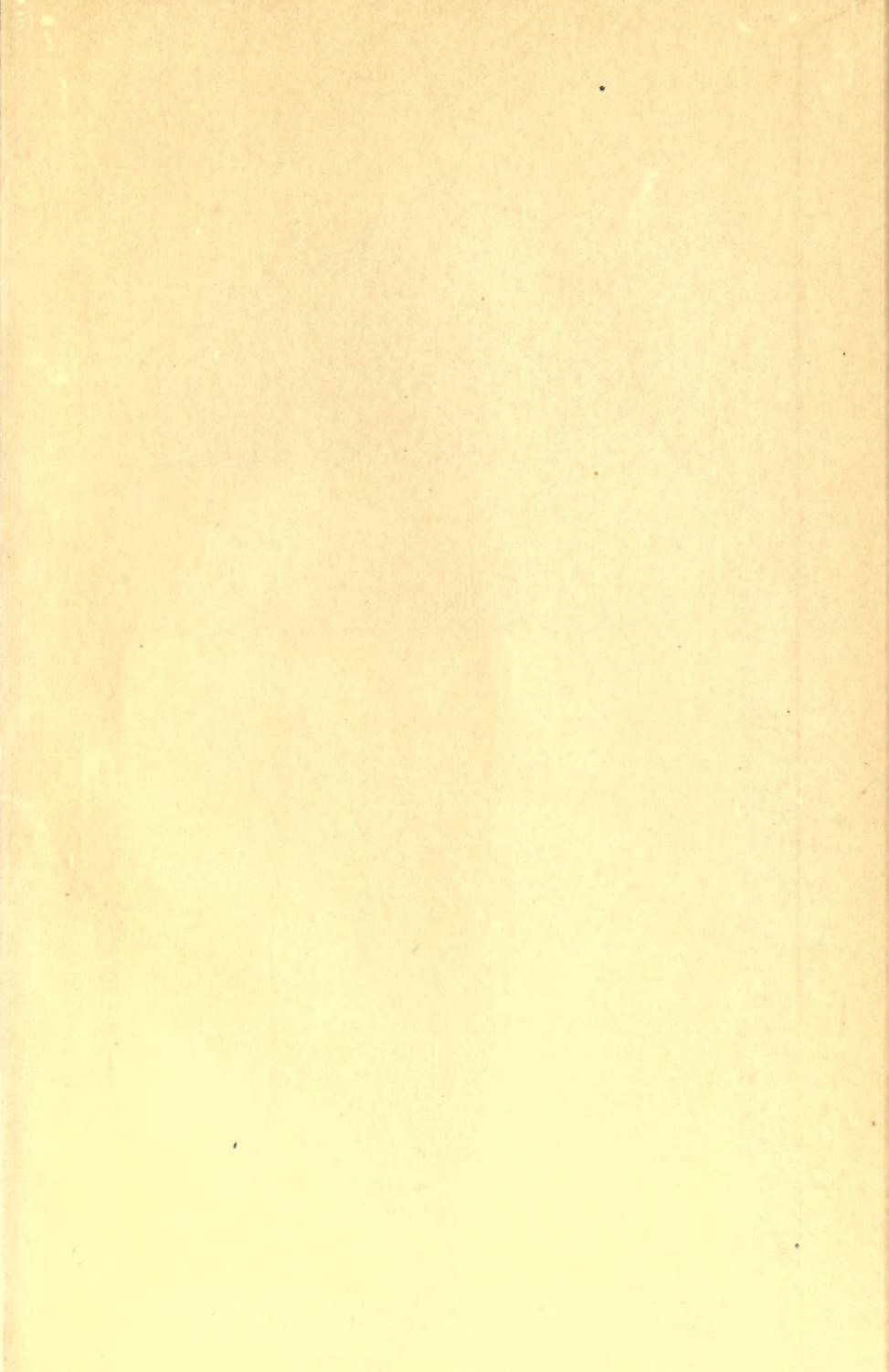
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